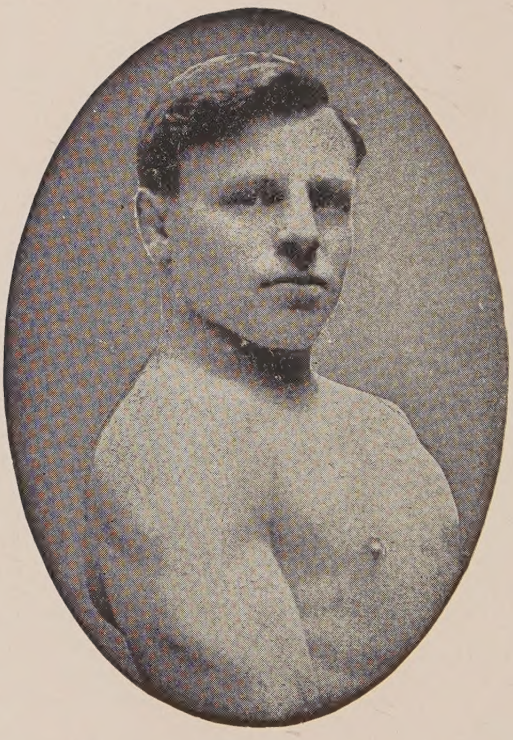
BEGINNING MARRIAGE

BY

BERNARD BERNARD



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Beginning Marriage

FOR THOSE MARRIED OR ABOUT TO BE MARRIED.

By
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CHAPTER I.

Introduction.

There have been so many requests for reliable information and helpful guidance as to the correct conduct that will insure happiness in marriage, that I have determined to write a special work for those beginning marriage.

Marriage is undoubtedly the most momentous happening in everybody's life. Marriage is the natural condition of human social intercourse, and its successful condition is absolutely essential to the stability of society, and, of course, to what society will contribute to posterity.

I want this work to be of real merit, and, therefore, it will be essential for me to deal with the most intimate affairs concerning marriage. I will endeavor to make my arguments cleanly and honestly and openly, so that they may be understood by all, and be truly helpful to those who wish to insure

themselves happiness in their married state.

* * *

Marriage is the logical outcome of a period of courtship in which love plays the dominant part. It is because a man and a woman love each other that they determine to get married and live together for the rest of their days. In our conventional society it is very unusual for two such young people to discuss the most serious matters connected with their marital life. They may, of course, refer during their courtship days to one or two responsibilities they will have to shoulder, but rarely, if ever, do they discuss in a clean and open manner the most serious and intimate conduct that will influence their lives most. Thus the average persons about to marry do not assure themselves as to their understanding of the correct method of conduct, and how to avoid dangers and disasters.

The average young woman, as well as the average young man, enters upon marital life understanding practically

nothing of biology and physiology, and entirely unacquainted with the functions which will come in use during their most sacred moments—moments which ought to bring them harmony, unity, and determine their happiness completely. Such are almost certainly foredoomed to failure in marriage.

Today these matters are considered too indelicate to discuss openly. In fact, any work of literature dealing with the subject has to be most carefully written, and is oftentimes prevented from circulation merely because it is honest and outspoken. It is, therefore, no wonder that our divorce courts are so busy, and that many marriages which begin so happily end in sadness within a few months.

How can we expect a young girl, who has been allowed to go through life entirely ignorant of her own functions and of the nature of origin of life, to meet the surprises of marriage conduct without a very serious shock? That is invariably the case, for not only is marriage conduct forbidden as a topic

of conversation in a serious way, but it is very rare that in her earlier days she hears the real truth about matters.

From a vast correspondence I have received concerning this most intimate subject, I am absolutely convinced that most marriages are wrecked because of ignorance, and not only because of ignorance, but because of the sex fear, which is set up because sex is treated as some hideous thing, which should occupy no place in the life of a normal human being.

It is not the correct use of the function which is wrong. It is its abuse which is the greatest curse of human life. It is its abuse which causes the most hideous diseases, the worst unhappinesses, and the most horrible tragedies. Its correct use as a means of uniting husband and wife in a most intimate communion is the most sacred thing there is, and it should be recognized as such if the dangers of abuse are to be avoided.

Obviously the most important thing in the world is to begin marriage right.

If it is begun right then it has a very good chance of continuing right and happily. But if it is begun wrong then it is almost certain to continue wrong, and cause havoc instead of happiness. The most obvious necessity, therefore, during the courtship days, is to get to know the various functions and processes that will come into use during marriage. It is also necessary to get knowledge of the ideal condition of harmony, so that there will be no distrust on either side. If the young husband does not know how to behave himself, he will disgust the girl he loves. If she is ignorant and foolish, she will undoubtedly cause him to lose his love for her; for she will be unable to respond to the love he has for her, and he will be unable to show her the normal conduct of the married condition.

Really, of course, a happy marriage does not start from the wedding day. It starts from the time each party is conceived. Each conception should be a matter of voluntary parenthood, and

each child should be conceived in love, so as to insure the maximum opportunity of a healthy psychology. (I have treated this question more fully in other of my works.)

The raising of the child into adolescence and from adolescence into adulthood will determine to a very great degree what sort of marriage will be made. Our children should be trained in idealism. They should be trained to respect their bodies and to try to make them beautiful; to shun things that are indecent; they should be warned of the dangers of life, so that they may avoid them; guided past vile passions that will inevitably arise before them as temptations, and be given helpful instruction regarding the vital matters concerning the origin of life.

With such a training, the giving of help and guidance for matrimony is an easy matter; but with the average person today there is much prejudice to break down. This prejudice is simply a matter of conceiving the natural processes as

something which are vile and never to be referred to in any decent conversation. It is a good thing for them not to occupy a great portion of anybody's attention; yet the facts of life must be known and understood. They must be recognized and grappled with. If we do not face the sex problem it will not disappear; it will only become more pronounced, and stifle the best in humanity. If we face it openly and honestly we shall do away with it as a problem, and it will take its rightful place as the great social factor which it is.

Love is the greatest thing on earth. "It is love that makes the world go 'round." It is love which determines, or should determine, marriage; and it is love that must be maintained in marriage. When love is vulgarized, it is treated as some vile thing so that it cannot take its rightful place in marriage. Instead of man and wife being free to express their love for each other, and associate in a pure communion, there is a morbid psychology

into which enters a feeling of disgust, or, in other words, an "inferiority complex," which takes away the sacredness and makes degrading what should be ennobling. It is this which I believe is the most vicious factor which must be dealt with, so that when the young groom takes his bride he is able to behave himself in a way that will make her respect him and love him more deeply. It will enable the bride to accept her groom and become one with him, so that they may live truly happily through the remainder of their days, and bring forth beautiful and happy children to bless the world and posterity.

CHAPTER II.

To the Bridegroom-to-be.

No doubt, during your boyhood days the question of your marriage has arisen as a problem several times. You have probably seen those of your friends who have been married, and have been worried not a little at their unhappiness, and their failure to realize the joys they anticipated. At any rate, you have come into contact with innumerable marriage failures, and undoubtedly they have suggested to you that the married condition is one that should be entered upon with great caution, if not fear.

Provided you find the right girl, and you are thoughtful, and careful, and prepared to do your part, you can dispel all these fears. You can look forward to happiness, health and joy in life, and realize that the most important step of your life will be taken and the result be successful.

The main thing that will determine the success of your marriage is the way you live while you are single. Purity of life, freedom from bad habits, and an idealistic outlook make the best form of training for happy marriage. Remember that your body is the temple of your soul; that as you keep your body so will you be able to behave yourself, good or ill, in marriage; so will you be able to hand onto your children strength or weakness. Keeping your body clean, wholesome and strong is not a matter which concerns you alone. It concerns your bride that is to be. Of course, it concerns society at large also. But talking from your personal standpoint you will find that the very best investment you can make of your time is to spend fifteen minutes each evening exercising, so as to insure the maximum of health and strength. In addition to this, it is a most healthy and helpful practice to indulge in some vigorous form of athletics as a hobby. Your energy will be absorbed healthily, and will be directed away from the channels

which may lead to injury or dissipation.

When I was a boy I remember a story that was told to me by an old cab driver. He was in illiterate man, but the method with which he delivered his story has never been forgotten by me. This is his story:

A wealthy man once wished to engage a driver. He had several applicants for the position, so he questioned each himself as to how near he could go to the edge of a cliff without falling over. One man said he could go within a yard. Another said he could approach within a foot of the cliff without falling over. Another, more bold, suggested he could drive within two inches of the cliff without falling over. After this came another man who, when he was asked the question, said, "My dear sir, I should keep as far away from that cliff as I possibly could, if I were driving you." Needless to say, that man secured the position.

Never see how near you can go to the edge of the cliff without falling over. You may get a little unexpected

push. Keep as far away from the cliff as you can. If you devote your thoughts to your business, to the achievement of your ambition, whether it be professional, artistic, or business, and apply yourself with the maximum of your powers, and you will keep as far away from the cliff as you possibly can. Do not lead yourself into temptation. So sure as you approach the edge of the cliff, so sure as you allow yourself to be placed in danger of losing your manhood, your self-respect, your health, so surely are you risking your future happiness and that of your future wife.

The body itself should be kept clean and wholesome. A cold or a cool bath followed by a sponge down every morning should be taken, and should be followed by some good exercises. Plenty of fresh air should be secured, and an exceedingly good practice is to do some deep breathing exercises immediately you get out of bed in the morning. Just throw up your window and inhale the

good, fresh air to your lungs' full capacity.

Fine ideals are chiefly made by good reading. Form a taste for reading good literature. Take in one or two good, clean periodicals. Avoid trashy stories with an exaggerated sentimental love element. Avoid reading sensational sex literature. Get to know the facts of life from clean sources. Read Health and Life magazine regularly. Some good articles on all sorts of questions appear in that magazine, and you can keep in touch with a very good movement. Read your trade paper or professional journal. Read the books of such authors as Charles Darwin, Edward Carpenter, Herbert Spencer, Warrington Dawson, H. G. Wells and Arnold Bennett. They will give you a splendid mental training that you cannot obtain in any university, and I guarantee that if you read a few works of each of these authors, you will have an education that will take you through life successfully, and enable you to

understand many of the social problems that arise.

The purity of your blood stream will determine the purity of the blood-stream of your bride that is to be and the children which are to be yours. Keep your blood stream healthy. Do not do anything to contaminate it with poison. I spoke just a little earlier about keeping away from the edge of the cliff. You know very well what I mean. If you do not allow yourself a conversation with a fallen woman you will keep away from the danger of infecting your blood with the most loathsome of diseases. Don't allow yourself to embark upon such a journey even once. I have had a good deal of experience in regard to young men, and I have found that it is usually the clean-minded fellow, who makes the experiment "just once", who finds himself contaminated with loathsome disease; whereas on old roué will often indulge without contamination. Never mind about the stories you hear from these old roués. They will tell you that

it is quite safe, and they will endeavor to tell you how to protect yourself, but remember that the only safe protection is to keep away from the edge of the cliff.

Smoking, chewing, excessive tea drinking, coffee drinking, eating haphazardly of all sorts of food, will also contaminate the blood. If you are a reader of Health and Life you will know that the majority of illnesses of today are caused through faulty eating and under-exercising. Many civilized foods are poisons in themselves, as I have frequently pointed out, but when they are mixed in wrong food combinations they rapidly form poisons in the system, and set up general blood poisoning which will rob you of your chances of robust health and development. Eat good, plain food; get plenty of fresh fruit and fresh vegetable food at all times. Eat a good, big salad made up of fresh, raw vegetables or a meal of fruit once a day. Keep your bowels open regularly. If you eat correctly you will do this naturally, but it

is your absolute duty to your future wife to keep your body clean and there is nothing that can make it unclean more quickly than allowing your bowels to accumulate feces and store them inside your body day after day. If you trod in any of these filthy things you would be disgusted. Then don't walk about with them inside your body, allow them to poison your tissues and serve to make your body unfit for presentation to your future wife.

Under no circumstances should you tamper with your functions. There is not the slightest chance of your living a healthy and happy married life if you abuse your body solitarily. Nothing injures the body more or causes more moral, mental and physical weakness. You will have your temptations in this respect, and perhaps have had them. You may have survived, but keep a constant eye on yourself. Keep your energies always fully engaged with healthy work. Whenever thoughts arise which you know will lead to the practice of something which is degrading to

you, cast these thoughts out by thinking of something that is noble and good and pure. Think of your bride that is to be, of her purity and sacredness. You do not wish to pollute her. You reverence her and hold her sacred.

Your hobbies, if healthy ones, will enable you to oust these temptations. The very best hobby you could possibly take up is the development of your body. The body is a wonderful and beautiful thing. It responds readily to good treatment. A few exercises and the muscle tissue becomes clean, wholesome and good to look at. You can build up a body that is weak or thin and make it healthy and beautiful to look at, well developed and as well proportioned as a statue. I could tell you stories of absolute weaklings who, by strenuous and consistent exercise, have built up magnificent bodies for themselves and cured themselves of serious diseases. Whatever the condition of your body now, you can make it clean, wholesome, healthy and well developed

if you take up the culture of your body and make it your hobby.

Of course, this does not mean to say that you are to handicap your mental development. It is necessary to have a healthy body in order to have an efficient and alert mind. The brain depends for its functioning upon good blood, and a good, clean body will supply this blood. A dirty and ill developed body cannot give the brain the nourishment it requires for its best and most efficient functioning.

Give energetic interest to your business. Take up some business or professional studies, so that the whole of your energies are engaged. In this way you will insure keeping free of the temptation to which young men are so apt to succumb.

In regard to books essential in dealing with the facts of life in a wholesome yet outspoken manner, I should advise you to read "Sex Development". It is a series of chapters on the development of man, both biologically and embryologically. It explains the func-

tions of reproduction and is illustrated by diagrams. Apart from this, it is wise not to read too many sex books. They are often written for the prurient minded, and written for profit and not for true educational purposes.

If you have any weakening complaint the best plan is to get it rectified. Young men frequently suffer from losses which occasion great weakening and depression. They are usually the result of bad habits. They should be overcome before contemplating marriage. A good course of physical exercise will work more benefit than all the drugs in the world. It is only fair to your bride that is to be that you come to her fit, healthy and strong, and if you have any of these weaknesses it is your duty, your bounden duty, to get rid of them before marriage.

Courting.

Don't be in a hurry to find your bride. Your ideal is waiting for you somewhere and will come to you all in

good time. Be very careful to avoid the dangers of flirting. Flirting is a degrading practice. It is a violation of all refinement. You know as well as I do that there are many fellows who spend their time meeting girls who just wish to have the pleasure of accompanying men for an evening. They may not do anything very serious, but they usually imitate the functions of courtship; in so doing they lose the true romance attached to these things, and benumb themselves to the finer feelings in later life.

However, it is necessary to come into contact with members of the opposite sex. If you keep away from them all and never have anything to do with them, you will most probably find the wrong one. Women are not all angels. Some who look most like angels are just the reverse. It is necessary to be able to distinguish between a woman of refinement and true beauty and one of artificiality and flippancy.

Remember that any girl you associate with should be worthy of you. Of

course, it is a very big part of your program to make yourself worthy of her, but allow yourself under no circumstances to associate with a girl who is loose in her moral character. If she is below you she will not only drag you down to her level, but will make you descend with her even lower.

One day you will come across the right girl, and there will be no mistake in your mind when you find her. She will be all that is good and true and beautiful to you. She will inspire you and give you ambition to make yourself worthy of her. Do not be led astray by your passion. If you get a feeling for a girl as a girl and nothing more, wait for a considerable time before giving yourself up to your passion for her, because true love is more than passion. Passion may accompany true love, but you will have to live with that girl possibly all your life. She will be the mother of your children. You want your children to have the very best mother, a mother who not only loves

them, but loves their father too, and who is, in turn, loved by their father.

She will accompany you on many of your social jaunts, and she will also be side by side with you in your trouble. It will be necessary for her to be brave, but it will be necessary for you to make sure that she will be put into no unusually hard circumstances, that she will have the things that are necessary to her—not only as a woman, but as a prospective mother of your children, as a companion to you, as a partner in your life and perhaps in your business.

Her body will be beautiful, healthy, clean and well shaped, so that she will be able to feed your children properly, and to bring them into the world without injuring her body or theirs. She will be sympathetic, with a knowledge of human nature, learned not necessarily in any university or school, but in her own relationships with her fellow human beings.

When you are certain that you really love a girl, that she has all the qualifications which will make her a good

wife and mother and enable you to be a true husband, then you can step right in and determine to win her. You will win her by being true and clean and healthy, by just being yourself, and not pretending to be anything more than what you are. On the other hand, she wants to know that you are capable, and she will look to you for guidance, protection, and help in her own little problems. She will feel that you are her hero; and she will not want you to be weak-kneed in any way whatsoever. But the knowledge that she loves you will inspire you to accomplish the things she thinks of you, so do not be discouraged if you think you have a long way to go. Her love will help you, it will guide you, it will fire you with ambition and energy that will enable you to accomplish what you set out to do.

Under no circumstances should you seek to take any unwarranted liberties. If you do, and she is a right good sort, you will lose her. Conduct yourself as your innermost conscience directs you

to, and as you know she expects you to conduct yourself. Remember that the more you keep yourself in control, the more you conserve your energy, the greater will be your happiness when you are married.

How to Propose.

If you were to ask one hundred men how they proposed to their wives before they were married, ninety-nine of them undoubtedly would answer you that they don't know, but that, if anything, the deciding question was put by their wives themselves. The one that is left over, who made a formality of proposing, you will most likely find living a very unhappy married life. Of course, this is not always the case, but it is very frequently so.

As a matter of fact, the actual proposal of marriage, if it takes place naturally, comes forward as an almost unconscious act. You will demonstrate in your behavior that you love the girl, and you will know by her response whether she loves you.

She will take it for granted that you love her if you behave properly; if you treat her with tenderness and care. If you make her happy, it will be no difficulty for you to tell her that you love her. When you do tell her this, it is equal to a proposal of marriage, and it is a simple matter then to discuss the day you contemplate performing the ceremony which legally makes you married.

However, it is as well to be very frank over the details of the engagement. Before you become engaged you will be wise to find out the history of the girl, and if she is wise, of course, she will find out all about your history, so that neither of you will bring disease or mischief to the other.

Every couple contemplating marriage should have an examination to ascertain whether or not they are free from disease, and if they are not they should be prohibited from marriage until such time that they can be declared free from all disease.

One of the most terrible things that

can happen in any girl's life is to have disease thrust upon her by the man she has loved, and, of course, in like manner, it is a terrible thing for a woman to convey disease to the man who loves her.

After you have secured her "Yes", you may take her to a jeweler and ask her to select a ring; then have it made to fit her finger. Put it in your pocket, and, on the next favorable occasion, take your loved one out into a beautiful wood or field where the sun is shining, the birds are singing, everything around is looking its best. Then place the little ring on the finger of your love. Tell her what she means to you, how that little ring will bind you together while love and life shall last. Tell her in that moment how you are going to fight life's battle shoulder to shoulder, and that your whole world will exist in her.

After the official announcement of your engagement you will be expected to go with your fiancee to various social functions, but it will be wise not to

spend too much of your time in places where formality is important. The free expression of your love is essential to the continued life of that love, and if you are to be continually stiff and correct, you will find many things that will annoy and tend to detract from the power to give free expression to your love. However, you will know how to conduct yourself, and allow a lot of "give and take" when necessary.

Don't have a long courtship; that is, not longer than you can help. If you are determined to get married, do so as early as you reasonably can. Twenty-five is a good age for marrying, and no time should be lost after this age. If you have not made your way through to the pinnacle of your ambition, your marriage, if you have the right girl, will help you; for not until marriage are you completely matured. Responsibilities that come along will only make you more constant in your fight in the business or professional world. It will make you know that you are fully a man, and as good as any other man

breathing, provided you have character and sincerity.

There is one very important matter which should always be borne in mind; that is, to beware of jealousy. Jealousy is a green-eyed monster that is the murderer of love. It manufactures its own pictures that haunt its victim and drive him, or her, to despair and distraction. It magnifies mole hills into mountains. Suspicion joins in to fill the victim with hatred and viciousness. Beware of it. Don't let it enter into your being for a single moment.

There are some people who say that jealousy is a part and a test of love. It is nothing of the sort. It is a robber of love, and is only present where love does not exist.

Where there is true love there is trust and common sense and understanding. There is the knowledge that love is supremely powerful, and nothing that is ill can happen. If you are jealous of your girl, if you fear when she goes in the company of other men, just examine yourself a little, because

you may not be truly in love with her, but may just have a passion for her. It is passion which begets jealousy. Jealousy almost inevitably accompanies passion without love, and the jealousy is merely an exhibition of selfishness in the fear that somebody else might come and take what you possess. If you really love your girl, there is no need to be jealous. You know that she loves you, that of all men in the world you are hers, that you belong to each other, and seek always the good of each other.

So let that be the test of your love. If you are jealous hesitate before you get married. Don't take any notice of old fashioned people who say that you must be jealous before you can love properly. It is nonsense. They never truly loved or they would not say that. There is so much against the expression of true love in society as it exists today that very few people really understand it. Our system of society is based on individualism and commercialism, and the measure of all things is private possession. That is the way the ordi-

nary man measures his wife. She is part of his personal possessions, and he is jealous of those who covet her. *You* will evolve above this stage. You will realize that you and your wife will be merely part of one whole, that your love is superior to commercialism, that your wife will own herself, her body and her soul, at all times, but that you and she constitute one human family, battling together in life as one unit, giving to the world the best that you have and the most of which you are capable.

In such unselfish and intellectual love you will go through life happily and contentedly, rejoicing in each other and continuing your beautiful courtship until the end.

CHAPTER III.

To the Bride to Be.

Your idea of what your future husband would be, undoubtedly entered your mind when you were a little child. It was determined to a great degree by the stories you read, or those told to you by your mother or close friends, and also by the play of your imagination. You pictured in your mind the time when some big, strong man would take you in his arms and protect you for the remainder of your life, and how you would be able to nestle into his arms and feel his protection always.

Those were most beautiful dreams which were to come true, and if they do not come true, you will have yourself greatly to blame. For now-a-days a great deal is done to enable men and women to meet so that they really know each other before they marry. Many years ago it used to be the common practice for men and women to marry

each other without any knowledge of each other, and it is not to be wondered at that many marriages came to grief because of incompatability.

It is very necessary to know men exactly as they are. There are some men who are great and glorious, full-blooded, honest and sincere. There are others who are just vicious animals, and it is necessary to be able to distinguish between the two kinds. It is necessary to be able to detect a man's bad qualities as well as his good qualities, so that you may avoid the man of base intentions and choose the man of honor.

You will undoubtedly have read the chapter to the bridegroom-to-be, and, therefore, will know something of the way he is expected to conduct himself. Your responsibility is no less than his. He will look to you to possess health, vitality and beauty. What you both need to make sure that your married life is going to be a success, is to understand how to make your body a fit temple for your soul, to make it a beautiful and healthy temple for the

little beings that one day will be produced there.

Therefore, a great deal depends upon the way you behave long before marriage, as to what sort of a married life you are going to have. If you have read good books, if you have been interested in your science lessons, if you have taken courses in biology and physiology, you will know a great deal of what it is essential for a woman to know, but it is not pure knowledge of facts that counts entirely. It is an understanding of psychology, of idealism, and human nature generally that helps in marriage. It is also a very important thing to shun forces that make for hysteria and sensation. Many a married woman has had her married life ruined through reading trashy novels. They distort the natural view of things, they teach one to look for false ideals. I have always believed that ordinary men and women are far superior to the class given in those trashy novels. The heroes are usually far too worldly wise to be salutary.

The heroines are far too doll-like to have any sense or wisdom that would enable them to be truly happy in real life.

Of course, you want to know all the facts you can, but get them from reliable sources. If you cannot read good text books, you can at least read such authors as Edward Carpenter, Emerson and others whose influence upon you will be stimulating, both intellectually and ideally. Works are also being put out by the HEALTH AND LIFE Publications and The Honest Truth Publishing Company, which are highly to be recommended.

Nowadays it is possible for girls to come in contact with a fair number of men, by means which were considered by our grandfathers and grandmothers as unorthodox and unconventional. Parents do not always know the inner history of other families. They will often endeavor to bring their daughters in contact with young men who are utterly disreputable. I have seen this frequently. The best plan is for the

girl herself to choose, but she should be given a wide range of opportunity. This does not mean that she should flirt and go with any fellow she comes across in order to find the right man; but it does mean to say that she is to be free to move among members of the other sex so that she may see what men are really like, and by observation discover the qualities she desires in her future husband.

One of the methods used and condemned formerly was advertising. I do not see why men and women should not advertise for each other any more than they conduct other affairs of life by advertising. In fact, advertising has a great deal in its favor, for a girl can demand of the advertiser a medical record of his physical condition; she can demand to know his financial condition; she can demand to be introduced to his people; whereas if they meet in a dance hall, or on the corner of the street, it is very rarely that she cares to ask these questions. As I have said, parents very infrequently know

the inner history of the families with which they are even in close contact.

The most important thing will be to find the right man, the man who comes up to your ideals; who is worthy to have the honor of being your husband, the father of your children, consider it your duty to find this man; and if you are diligent and fortune favors you, then you will be happy.

However, do not under any circumstances give yourself to *any* man. There are innumerable tragedies among women in marriage because they have chosen men who have nothing in common with them. They would be far better off if they had never been married. There is the utmost caution necessary, and it must be realized also that it is a matter of "give and take." When you are married your husband will want to bestow upon you all the things he possibly can for your good; you will also want to give to him all of which you are capable. This will mean a great deal to you, and there are some men with whom you could not be in sympathy, and to whom,

in consequence, you could not give satisfaction in any way.

Now is the time you ought to prepare for life's greatest part. As you develop your body, as you develop your mind, as you develop your ideals, so will your life be in marriage. If you give yourself up to flirting and to petty friendships, you will miss the right man. Do not think that you can have a good time at another man's expense. He always imagines that he is having a good time at your expense. In this way you will both cease to understand the real qualities that make for true happiness. Don't be envious when you see other girls flirting around with men. They are just handicapping themselves in their race for joy in life. They imagine they are looking for someone better; someone perhaps with a larger income, someone better able to give them a good time. In this way they miss the right man, because they look for the wrong thing in a man.

The greatest thing that matters in a man is his character; if he is clean,

honest, unright; if he is healthy, well developed; if he is ambitious, not so much in a commercial sense, but in wishing to give the best of which he is capable to the world. If he is this, he will succeed in life and will be able to provide for you all that is necessary, and you will be able to inspire him to be successful in the sphere of life to which he devotes himself.

Do your exercises regularly. Get plenty of athletics and open air exercises, if you can. Go in for swimming. It is one of the finest exercises for women there are. In this way you will keep all unwholesome or morbid thoughts and acts out of your existence and fit yourself for the wonderful experience of marriage.

How to Discover the Right Man.

It will be an easy matter really to choose the right man. The great thing is not to accept a man for whom you have not an ardent love. There will be no mistake in your mind when the right man comes along, for it will not be a

matter of having to thresh the matter out with yourself as to whether you love him. You will be carried away with your love and feel for him all that he feels for you. You will desire to be one with him in his happiness, his development and the realization of his ambition.

Beware of hasty marriage. Falling in love at first sight is a very dangerous practice. In fact, it is doubtful if there is such a thing as love at first sight. It is a good thing to have a sympathetic feeling for a man at first sight, and this may develop, but that is a very different matter. A man falling suddenly in love with a woman, or a woman falling suddenly in love with a man at first sight means that a passion has sprung up between them. This passion is chiefly physical, but it is obvious that the two know nothing of each other. It is all very well to say that the "subconscious mind" knows. There are some cases in which the subconscious mind does know, but your conscious mind may be out of

harmony with the subconscious mind, and lead you to disaster.

When your true love comes, you will undoubtedly experience an upheaval in your emotions. Govern it. Then find out all about him. Keep friends with him, but allow him no advance favors. You will soon begin to know each other better, to be more *"en rapport"*, so that you can discuss more serious matters without embarrassment. If he is the right man for you, it will be an easy matter to discuss the possibilities of your making your way through life together. You will find it simple to discuss the means at your disposal for the beginning of married life, and you will get some understanding of each other's temperament.

If the proposal from him is formal, you should be quite open in asking him about his financial position, the position of his parents, what are his ambitions, the condition of his health, and anything else that you are entitled to know. Don't stand on ceremony too much. Don't be a slave to social

etiquette, if it stands in the way of your being sure that you are going to marry the right man. Even where your love is so intense that you feel that there is no doubt that you have the right man, it is still necessary to make inquiry so that you can be quite sure that all is well.

When you have decided, and have become officially engaged to him, make up your mind that you are going to understand him on all occasions. Do not allow any petty matters to interfere with your happiness. Do not allow others to pervert your happiness by telling you any stories which do not coincide with your knowledge of your man. You are *one* now that you are engaged, and it is your duty to stand by your man through thick and through thin; and if you do this you can rest assured that he will stand by you, so that all your problems become problems, not for each of your personally, but for the two of you jointly.

There ought not to be a long period of courtship before marriage, once you

are engaged. It will be necessary for you to help your fiance in his control, but do not keep him waiting longer than you can help. Long engagements are mostly tragic, and very rarely have happy climaxes.

Marriage does not necessarily mean the shouldering of the burden of children immediately. It is a wise thing for you to get used to each other before you have the responsibility of becoming parents. There will be many adjustments to be made in any case, and the knowledge that parenthood can be a voluntary matter—not a matter of luck as in so many cases today—ought to guide you considerably in getting married early. By "early" I mean between the ages of twenty-three and twenty-five. The best children are born to parents of mature age, and the dangers so frequently spoken about in regard to childbirth are not nearly so serious as the stories about them would warrant.

So, if you love your man, the two of you ought to be able to start your battle

of life together, confident in obtaining better social comfort as time goes on. Your love for your man will inspire him and enable him to achieve a good position for himself, and so bring you the comforts and the necessities to which you as a wife and a mother will be entitled.

The romance and beauty of courtship during engagement should be uppermost all the time. Let your love be ideal. Never allow it to be dragged down in any way. It is a wonderful time in life, and when you go out into the country together you will appreciate the beauties of Nature more. All the countryside will smile at you, the sunshine will be brighter, and every moment you are together will be filled with glorious inspiration and joyousness, knowing that you have found each other, and can rest freely in each other's love.

It is, of course, understood that you will make yourself familiar with all the privileges and responsibilities of marriage; that you will start in your en-

deavor to obtain the knowledge of the right conduct essential to the happiness of both of you in marriage. The fact that you are reading this book is proof that you are doing this, and you should not be satisfied until you know everything you ought to know and are familiar with the processes involved.

Most young married women who live unhappily do so because they failed to obtain life's facts. Knowledge means power; it means happiness; it means ability to maintain harmony in marriage; but, above all, it destroys the mysteriousness which sometimes becomes a very aggravating factor and destructor of married peace. Sex is only a small part of life, but it is a very important one, and unless it takes its correct place, it becomes a very serious factor for unhappiness. Just as you have been able to respond to the wooing of your fiance during courtship, so you will be able to respond to the wooing of your husband during marriage—if you know all your obligations and privileges, and the sane conduct

for so doing. Then the love which you bear for your fiance will grow; it will cherish; it will bring you the great joy of life that is experienced by every true lover. It will unite you as husband and wife and later as father and mother of beautiful children.

CHAPTER IV.

The Honeymoon.

Many refined people prefer to get married privately and quietly, and take no official honeymoon. Nevertheless the months following the marriage ceremony may be called the honeymoon in any event. I believe that formality detracts from romance in any sphere of life. I am prejudiced in this matter, for I hold love so sacred as to be a matter not for the prying eyes of the public, or for suggestive joking by third parties. In the same manner, I believe that the quiet marriage is more reverent, and a honeymoon that is taken unobtrusively appeals to me as more romantic and beautiful than one which is announced broadcast to all the neighbors and made a subject for their social discussion, if not gossip.

The honeymoon determines the whole of the future married career. It is during the honeymoon that you will be-

come acquainted in the most intimate way. Harsh physical behavior can wreck your marriage. A false idea regarding your responsibilities can also wreck your marriage. The husband must be absolutely familiar with the part he will have to play—so must the wife—so that the bridal night will start a life of harmony and romance instead of discord and materialism. It is not at all necessary that the marriage be fully consummated at once. It is sometimes wiser to wait, but in any case, it is necessary to feel free to express love. There should be no feeling that that which makes two people one is vile or sinful. The most beautiful thing in married life is the spiritual and physiological merging in the ecstasy of love.

The best thing is to take a quiet holiday. Go to the seaside or country where all is quiet, "Far from the madding crowd" where the birds sing in harmony with your love, where the sun shines uninterruptedly, and where in silence you can talk over and live the beautiful thoughts that have been

occupying your mind in your early courtship days.

As long as the technique is understood, there is little occasion for worry. When the wooing and courtship have taken place under the most private of conditions, the culmination of love will come as a natural sequence. However, it is necessary to know what this technique is, and I will try to discuss it in as reverent a way as I possibly can.

The husband should leave this matter of the consummation of the marriage largely in the hands of his wife. Her choice in the matter should govern the man's conduct. She will naturally expect and be appreciative of his wooing. He will kiss his loved one, embrace her, fondle her, and repeat all the acts of courtship which come to him naturally. Then his wife will respond, if she loves him truly, and his advances will not be repulsive to her.

There may be a little hemorrhage at first. This is due to the rupture of the hymen. The hymen is a membrane

which stretches across the lower end of the vagina and has some capillaries to supply it with a blood circulation. The blood vessels may be ruptured and cause the bleeding experienced. This is quite harmless, but it should be taken care of immediately. Douching should be resorted to so as to make quite sure that the wound is practically clean and no poisonous matter can enter the blood stream.

Hasten slowly. Do not try to drain your cup of happiness dry at the first draught. It is necessary for a bride to become physically adapted to her new relation before she can freely express her love. Be patient and content with a little happiness at first.

Even this communion will mean a tremendous upheaval and satisfaction and a knowledge that the two have become one, that they have prepared the gateway of life for its supreme function later on.

For some time it is not necessary that in communion there be any expenditure of vital force. Thus the way will be

prepared for the application of a scientific means of voluntary parenthood, for it should be known by every married couple that parenthood is a voluntary matter, and that no act which is not expressly for the purpose of begetting children should lead to this generation.

There is one thing which is very important to know. That is, that the conservation of energy is a most important matter. Over-indulgence is going to wreck married happiness quicker than anything else. Perhaps I ought to except abstinence. The free expression of unity when the love forces create a natural desire for that unity. It is known that the striving for indulgence is a dangerous matter, and is not in the true sense an expression of love, but an attempt to obtain pleasure, which is a very different matter. Sex, as I have said, is only a small part of life. If it takes away all the energies, if it absorbs the main interest of husband and wife, it cannot make for true happiness. It is but a means

to an end, it is but a means of uniting the two so that they can express each other, so that they can repeat their love vows, and feel perfect rest with each other, and knowledge that each is not fighting his battles alone, but with a true companion and help-mate.

I have said above that the only exception to over-indulgence in the cause of married unhappiness is abstinence. Total abstinence results from a false teaching that the supreme act in marriage is something which is sinful. This teaching must be combatted. It is undoubtedly responsible for a tremendous lot of harm and misunderstanding. There must be nothing to keep husband and wife apart, nothing to restrict their love life contrary to their wishes. There must be no jarring or unhappiness about it. When business worries or responsibilities are aggravating the husband, it is wonderful stimulation to be able to come to his wife and find solace in her love; and it is a wonderful thing for her to be able to

console and inspire him, and to renew his energies for his fight of life in the business or professional world. A true wife who loves her husband will seek to do all this for him. She will be sympathetic with him so that she responds to his wooing.

The husband, on his part, will bear in mind that his conduct will be determined by the response of his wife. He can maintain married happiness and harmony if he will only allow his conduct to be governed by the desires of his wife, if he waits until he is welcomed by her.

It must also be remembered that she is stimulated by his expressions of love and wooing. It is folly for him to expect her to become a blushing bride just whenever he may be obsessed with the idea that she should. If he gives himself up to such behavior he will lose her love surely. There should be no expectation, no demand of rights; love should be the guiding principle, the determining factor in every sphere of conduct. The wife can-

not expect her husband to woo and love her if she argues with him in a matter-or-fact way. There are ever so many little mannerisms which affect him, and when he comes to her, it is as a result of the love he bears her, and the love she bears him. On the other hand, the husband also must always bear this in mind; that the wife can only respond (to his affection) where he prepares the way by loving thoughts and expressions.

Thus it would seem that there is no artificial method of stimulating love. Love must stand by its own strength, by its own expression. It must be guarded and cared for. It must not be inhibited, it must be the guiding principle in every sphere of married life. It must be the sacred thing that brings communion of two souls, so that they become one and live as one for all eternity.

CHAPTER V.

Beginning Parenthood.

The supreme object of marriage is parenthood. The greatest privilege of marriage is in conceiving a new life. Only when parents are in the very best of health and fitness should they consider themselves fit candidates for parenthood. For this very reason parenthood should be a voluntary matter. Parenthood should not be the outcome of chance passion, as it is in so many instances among married people today. Parenthood *can* be governed scientifically, and it should be.

When both husband and wife ardently desire a child they should be sure that they are ready to take the responsibility of becoming father and mother. They should be sure that they are familiar with the processes by which the child will develop, how to conduct themselves during pregnancy, and also how to care for the child when it comes

into the world. They should train themselves to become fit parents. Most children are not only damned into the world, but they are cursed with bad parents, parents who begot them only through chance passion, and parents who had no knowledge of the right way to bring up children.

When all these things have been considered satisfactorily a date should be selected as the most desirable for conception to take place. It is not easy to say at which season of the year it is best to bring a child into the world. The spring is the great mating time of Nature, and the birds and flowers give themselves up to reproducing the next generation in the springtime. Men, however, have civilization to contend with. The most ardent desire is usually felt in the spring, and therefore, it would appear that the springtime is the best time for conception, but this means to say that the child will be born during the very cold weather, and will have to be kept indoors more or less away from fresh air, whereas if the child is *born*

in the springtime, it sees the world for the first time with all its beauty and grandeur of renewing life. It has before it all the spring and summer weather, so that it will get plenty of fresh air without fear of cold and the dangers of exposure.

Therefore, the best time for conception would be July or August, so that the new babe sees the light of day during the month of April.

Of course, this is not a rule to be adhered to. If all children were born in April it might be a little difficult for them, but nevertheless perhaps it would be better for the majority of them, if they were all born during the spring, so that they could get all the fresh air that is necessary to their tiny bodies and lungs during the first and most important days of their lives.

The child has a right to its parents' complete love right from its conception. At the moment this takes place there should be no jarring thoughts. The minds and souls of the parents should

be occupied solely with thoughts of love and beauty for the offspring they hope to have.

It has been said that the feeling of parents when they first find they are going to become parents is one of resentment. The mother especially feels that she is being wronged, because of the pain she will experience, because of the trouble and responsibilities that will be thrust upon her through parenthood. But this only applies to involuntary parenthood. Where there is a desire—an honest desire and a craving for children—children only bring happiness and satisfaction. If there are any pains or responsibilities, they are borne with fortitude and with joy, knowing that they mean the realization of life's ideals, of life's immortality.

This is one of the great arguments in favor of voluntary parenthood. A child may be handicapped by the fault of the parents even while within the womb. Every scientist knows that prenatal influences are as serious as postnatal ones. If a child is conceived

in pure passion against the will and desire of its parents, it is handicapped to a great extent through life. Its psychology is perverted. It does not stand the chance of living to appreciate true love in its own life. Its whole mental outlook deteriorates. Moreover, we all know that where involuntary parenthood takes place methods are resorted to in an endeavor to do away with the life which has come to be, and not only injuring the psychology of the child, but invariably doing considerable physical damage and lessening its vitality to resist disease when once it is born. Why is it that there is so much disease, unhappiness, morbidness, and weakness in the world? It is because we are still away back in barbarism and savagery. It is because our children are not welcomed in peace and in love, and because people do not give care and attention to the understanding of the conduct and behavior that will make for health, happiness and beauty in marriage.

The bringing up now of the child is

one of great joy and pride. The mother's first duty is to feed it herself, to give it the nourishment that Nature intended it to have. This she will be able to do, if she has kept herself healthy and well during pregnancy. As the child grows so will a wonder world open, so will the opportunities for the expression of love, of intellectual upbringing be given. Very, very, few children have good parents. Parents usually spoil their children, either by neglect or by thrusting upon them their own ideas as to what the child's conduct should be.

While all the child's questions should be answered truthfully, sincerely and carefully, there should be no seeking to make of the child something which will be against its own good, or contrary to its ability and temperament. But all this is a matter which makes parenthood a very fascinating business, and should occupy a considerable portion of parents' attention. As the child lives through its early years, so will it live through the remainder of its life. If it

is saturated with idealism and beauty, if it is given free expression in its games, and freedom, so that the inborn characters of the highest nature are brought out, rather than inhibiting childish ideals, then there is a good chance of the child developing into the very highest type of human being, and this, after all, is one of the highest ideals in parenthood.

Of course, it is taken for granted that as soon as pregnancy begins, a reliable physician should be engaged to make examinations to see that matters go correctly throughout pregnancy, and who will officiate at delivery. It is very important to obtain a reliable physician, not one who is too busy and will hurry over the job. If the instructions given here are adhered to, there will be very little difficulty in delivery, for the child will naturally work its way down, and the mother will find little difficulty in assisting its entrance into the world, if not hurried.

However, a good physician will be able to tell what the chances of easy

delivery are. If, for any reason, delivery is expected to be very painful, it is quite permissible, in fact, advisable, to have the physician resort to an anaesthetic or "twilight sleep." The shock of pain to the system is not only injurious to the mother, but also to the child, and it is unnecessary to undergo it. It is all very well to endeavor to let Nature do everything; what we have to do is to assist Nature, and remember that we have been civilized beings now for many, many generations, and certain disadvantages of civilization have almost become hereditary. We can only counteract these to a certain degree, remembering that most cases of very difficult pregnancy are due to faulty eating, lack of exercise, improper hygiene, certain physical disturbances caused by the wearing of civilized clothing, including corsets, and by the pressure of such upon the vital organs, shifting them from their correct positions.

The question as to whether the confinement takes place at home or at a hospital is a personal one, and is de-

termined to a great degree by the financial status of those concerned. There are certain advantages in going to a big institution where confinements take place regularly and frequently, and where everything that is necessary is readily obtainable. Private rooms may be had in such institutions, giving all the comfort necessary; but institutions of this kind are frequently noisy and disturbing, and, after all, "there is no place like home"; and the mother will feel, if she can remain at home, having all the necessaries available, that it will be better for her. However, very few homes are adapted for this purpose. If any pain, for instance, is expected, it is wrong to have shrieks in the house to disturb neighbors and their children, and if there is not a large amount of room at home, it may even be unhygienic to have the confinement there.

Communion During Pregnancy.

One of the most troublous difficulties that presents itself is whether or not it

is good to commune during pregnancy. Most people are fond of referring their conduct to that of the animals, but we have to remember that human beings are not animals, that they are not living in a state of nature, and that communion is an altogether different function with human beings from what the relationship is with animals. The animals do not know that their act means reproduction; it is simply the satisfaction of an instinct, whereas with man communion is a special function, and we are conscious of the fact that the natural act will have results. In human beings communion means the union of man and wife as a family. It is a means of holding them together in the closest way. Where it does not take place there cannot be that unity which is absolute essential to married happiness.

Consequently, communion during pregnancy is a matter of great concern, and one that should be carefully understood.

Physiologically no harm can come

from this relationship, if it is reverent and sacred as it should be during pregnancy. On the other hand, the wife will benefit by the secretions.

Husband and wife will keep in closer unity and therefore give to the child a healthier psychology, for love and for beauty, in pre-natal influences.

However, great care must be observed at the time. It may be said that for about three months natural expression may be observed. After that time care should be taken not to create much physical disturbance. There should be just a simple embrace in complete communion, without any violent physical exertion, for it must be remembered that the child, although well protected within the womb, is still susceptible to physical disturbances, and they should be avoided.

However, those with refined and aesthetic minds will be quite satisfied with this. They will seek communion naturally, if they love each other devotedly; and they have a right to seek this communion, without fear of harm-

ful results. The child will be benefitted, because of the continued love and harmony between its parents, because the love with which it was conceived is continued throughout its life in the womb, and will follow it through to its birth and upbringing.

There are a lot of fallacies and superstitions connected with pregnancy. One is that the mother has to have sufficient nourishment for two individuals. This is a great error and should be dispelled immediately. It is not good to have a big, fat, toxic baby. This over-eating during pregnancy is responsible for the majority of cases of difficult delivery, involving much pain to the mother and great disturbance to the child.

It is natural for the mother to have a larger appetite when she becomes pregnant, but this is merely due to the fact that the protective agencies of Nature begin immediately conception has taken place. The defensive forces of the body are at their highest point of vitality, and so the mother's health

generally is much enhanced by her conception.

One of the signs of Nature against over-eating, is sickness. Many physicians tell women that they ought to be sick. This is absolutely wrong. If a sensible diet is maintained throughout pregnancy, there ought to be no sickness whatever, but only an enhanced exhuberance of health.

It must be remembered that the treatment undergone by the mother during pregnancy is going to affect deeply the progressive development of the child. Therefore the mother should see that she obtains all the food elements necessary to the makeup of her body, so that nutrition can be supplied in its best form to the developing child. I would refer my readers here to my book "Correct and Corrective Eating", in which I have endeavored to lay down scientific rules of dieting, which, while allowing a person to satisfy his appetite completely, yet prevents him from putting on any excessive tissue, or poisoning his body through over-indulgence

in certain foods. Women about to become mothers especially, should get this book and make themselves familiar with the principles of diet.

It is essential that the mother-to-be should secure plenty of fresh fruit, and certain fresh vegetable food. Most people do not get enough of the mineral salts which are contained in vegetables and fruits, whereas they stuff themselves with starches and proteins, which most frequently serve to poison the body instead of nourishing it properly. The following is a diet system which is especially valuable for the mother-to-be. It should form the principle, at least, on which her diet should be based, to insure a healthy baby, yet one that will not be so fat as to cause abnormal difficulties in delivery. Moreover, it will reduce fatty tissue, if present, in the mother, and, if she is under-developed, will supply her with the necessary nutrition for the building up of healthy body tissue.

BREAKFAST

Should begin with cantaloupes, melon, grape fruit, orange or lemon.

Next course; one or two lightly boiled eggs, poached eggs or scrambled eggs or omelete in varied forms, or cheese, or fish. No starch or cereal should be taken. Slice up some cucumber, tomato, lettuce, cabbage or cauliflower, as much as necessary, and substitute this for the bread which is usually eaten.

A cup of postum, a glass of milk, or a cup of chocolate may conclude breakfast.

LUNCH

May be begun with a good dish of vegetable soup; this soup to be made of fresh vegetables only.

This should be followed by some form of starch food; bread and butter or oatmeal with butter, and sweetened with honey, or sweet fruit (dates, figs, prunes, etc.), or cornflakes, rice (unpolished), whole wheat crackers or

shredded wheat, with sweet fruits before mentioned.

DINNER

(Three meals only each day.)

May begin with vegetable soup, stew or milk, eaten slowly and masticated, followed by any fresh garden fruit to be had, such as apples, pears, plums, gooseberries, raspberries, etc., which may be eaten with cream, but no sugar.

A cup of postum or chocolate.

The quantity of each should be determined by the appetite, but under no circumstances should these principles be violated. For instance, for lunch a very large appetite may be satisfied with an extra egg if a protein food is wanted or an extra fruit; or the other items mentioned, such as cucumbers, tomatoes, etc., may be taken in such quantities as called for by the appetite. But on no account should bread be included in this meal to "fill up." What you will do if you include bread is to prevent the food eaten at this meal from nourishing you; it will retard

digestion, in the first place, create auto-intoxication in the alimentary canal, and in consequence, also constipation, and so prevent the nourishment of the body. This will make for difficult delivery of the child.

The same applies with regard to breakfast. The quantity alone should be altered. As much of the protein food as required should be taken and as much fruit taken with it as necessary to satisfy the appetite. Under no circumstances should the appetite be satisfied by taking any other form of food, such as cereals or any starches. This would also defeat the object of the diet I am giving and serve to spoil it in the way I have explained in regard to lunch.

Apply the same principle to the evening meal. As much fresh fruit may be taken as demanded by the appetite, but under no circumstances should bread or any food of that nature be taken to fill. If it is, then the object of the diet is defeated and there is every possibility of the mother becoming ill and experiencing the nausea that it put down

by some doctors as inevitable during pregnancy. It is not inevitable, and if you stick to the diet I have given here, you will find that not only will you feel absolutely well during pregnancy, but you will have a comparatively easy delivery of your child, and your health will be better than ever before.

Notice that only three meals are allowed. This is plenty; no snacks should be taken between. Time should be occupied by leisurely work, out in the fresh air, or reading good literature, and, if possible, getting into touch with works of art which inspire a noble psychology.

In regard to exercise, the coming mother is very wise if she continues with her calisthenics, as far as she is able, for the whole duration of her pregnancy. Towards the later months she will find that she will have to make her movements far less vigorous and avoid strain at all times; but all the bending and stretching exercises should be performed every evening. The exercises given in "Health and Fit-

ness'' are particularly applicable for the use of the expectant mother, and explanations are there given so that no possibility of over-exertion or strain is encountered.

The body muscles need to be kept in trim, because they will have a violent strain when delivery comes, and the woman who is healthy and in condition muscularly, is going to have a much better time than she who lies around and treats herself as an invalid during pregnancy.

The husband can make himself exceedingly useful by turning himself into a masseur two or three times a week. It will be of tremendous assistance if the body of the mother is massaged carefully. All that is necessary is to use a little olive oil so as to permit the fingers to slip over the skin without damage, and also to make the skin more pliable. This applies especially to the abdominal part of the body. The massage of the limbs should be done by rubbing in a direction towards the thigh. Great care, however, must be

taken in the massage of the abdomen. Very light circular motions should be made, and on no account should heavy pressure be made upon the abdomen. The breasts also will benefit by this massage, and great care is also necessary here, not to damage the tissue, which is undergoing physiological changes.

CHAPTER VI.

Maintaining Married Happiness.

The first years of marriage are always ones of adaptation. So many changes take place, so many new things come up in the course of married experience during the initial stages, that constant guard has to be kept so as to maintain the supremacy of love instead of allowing petty matters to occupy the first place, and create unhappy disturbances. Young married people should, therefore, always be on their guard against those things which detract from the main theme of love that they have for each other. Business worries will annoy the husband, economic difficulties will perplex the wife. Should they allow these things to become sources of argument, then married happiness is in danger. The husband should endeavor, while confiding in his wife his business difficulties, to refrain from allowing them

to annoy him so much that he begins to vent his feelings upon his wife. This may appear to be an unnecessary caution, but if you will look around you will find that many a business man, while maintaining a friendly face to his business associates, gives vent to his feelings in the home. This is very bad, and should be avoided from the beginning.

A husband is not always interested in the economic problems of his wife. Yet he will listen with sympathy to many of the little troubles. But the wife should always remember that she should not begin to make him responsible for them and quarrel with him because he does not worry over them as she does. She will be able to find solace in his sympathy, and, being assured that all is well, forget about them, and present a smiling face to her husband and make him think of things pleasant.

There is so much that is joyful to talk about that it is not necessary to dig up trouble. Music, art, literature,

even political, economic, educational or industrial problems may be discussed between the two of them in ordinary conversation. But, of course, conversation must be governed by the state and temperament of the couple. What would interest one would not interest another, but in any case it is possible to avoid the discussions of personal matters in a way that will disturb the equilibrium of married happiness.

After the birth of the first child there will necessarily be a period—or at least there ought to be a period—of two or three years before contemplating the arrival of the next. And this next should be conceived with forethought and love in just the same way as the first.

This period of waiting is fraught with a great deal of danger. Naturally, refined people do not wish to rob the mother of the new-born child of the right to the maximum of health and attention it is her right to have. She needs the love and companionship of her husband. The only way in my esti-

mation in which it is possible to maintain the happiness with which the married life began is to allow the child to have three years of uninterrupted attention from its mother, and at the same time to allow the mother all the full privileges as a wife, free to express and receive the love of her husband.

To insure this, parenthood should be scientifically controlled. It should not be necessary that the young mother be in constant fear of an unfortunate pregnancy. It also is necessary that the husband and wife are free to come together in that communion in which they can find themselves dissolved in love.

Many, many marriages have been ruined because the only methods of controlling parenthood were unreliable and unscientific. The law of the country is greatly to blame for this. However, even so, if the couple are not familiar with the scientific means they ought to go to their doctor with the endeavor of having him give in-

structions in whatever means he is entitled to give.

With the fear of unwanted pregnancy out of the mind it is possible for husband and wife to express freely the love they have for each other, and also to maintain the happiness it is their right to have. This does not mean to say that there should be any striving for indulgence. As I have repeatedly said, the seeking for pleasure prevents the realization of it. Especially is this the case in regard to sex conduct. Sex is but a means to an end. It is a means for begetting children, but it is the means chiefly for the uniting of husband and wife in a spiritual and psychological, as well as a physical, sense.

Your early education may have been prejudical to the acceptance of this view, but everybody knows that it is the one held by nearly every married couple. Prejudice against it has been formed by lack of sound education, and this leads to the belief that everything sexual is necessarily wicked. It is the

abuse of sex which is the greatest curse of human life, but it is the right use in refinement and purity which makes it the greatest factor in social harmony and upliftment. It is this which I am endeavoring to put forward as a principle in this book. I have absolutely nothing in common with those who seek the pleasures of life without responsibilities or obligations. The main thing in married life is to have the powers under control so that they do not occupy time that ought to be given to other affairs, and so that they do not absorb energies necessary to health and accomplishment.

The average idea of marriage is a time when a man can no longer be expected to make of himself a name in athletics, or for that matter, in any other sphere of life, because his energies are going to be absorbed for marital purposes. This is a pernicious and perverted idea. When a man becomes married he has entered the threshold of success — if he has married the right woman—and if he

keeps himself under control. But I believe it is necessary to be able to give free expression to love if this control is to be maintained.

It is, of course, no different in regard to a woman. It is only too well known how unmarried women become crabbed and withered, and how they blossom into the full bloom of womanhood at marriage, if the marriage is not too late. Our greatest women have been married. Women who have made their names in public circles, have with but a few exceptions been women who have been wives and mothers. Men who have accomplished great things in life and made great names for themselves have usually been married men.

It is therefore to be seen that marriage, which is an essential thing in human life, is also essential to the development of the highest in human beings. Wife love and mother love are necessary to appreciate human society as it is. Husband love and fatherhood are absolutely necessary to sympathy with great problems, and for the ex-

pression of the full personality in public affairs.

However, there is nothing so deteriorating as that of misuse of the marital function, which is one that brings with it ill health, misery and disease. It robs its victim of all happiness, absorbing the energy which should go towards the expression of other events in life and love.

It has frequently been held by physicians, that all disease is the result of unlicensed indulgence. This is undoubtedly exaggerated, but it is sure that immorality always leaves weakness, if not disease. Of course, these can be overcome, but it is better never to have to overcome them. That is, it is better to prevent the results by preventing the cause.

The seeking for abnormal indulgence is a practice which robs marriage of its happiness quicker than anything else, and it should be guarded against. There should be no acts which are purely physical. Communion should be the

outcome of psychological and spiritual harmony.

All this brings on a question I have endeavored to deal with at greater length in my other book, in regard to a matter that worries many married people. It is with regard to the frequency of the marital act.

There is no absolute law which can be laid down on this matter, for all people differ in constitution and temperament. What might be normal for one couple would be absolutely abnormal for another. Luther, who was a rabid Puritan, went so far as to say that twice a week was normal. There are very many couples who would be soon laid out if they adhered to Luther's rule.

With regard to this matter, it is like a story I heard some time ago. Possibly you have heard of it. A man went to a doctor because he was in a run down condition. The doctor advised him to go away to Florida for a month, live on plain food and smoke only two cigars a day. When the man came back, the

doctor examined him and told him he was much improved, and then asked how he enjoyed the treatment. "Well", said the man, "I had a right good time, but it was a big job learning to smoke at my time of life".

The two cigars were just as unnecessary for that man and just as abnormal to him as two indulgences would be to many people. The best thing is to allow the feelings to express themselves, without any striving for physical pleasure.

It is difficult to know, however, even what Martin Luther meant by his two indulgences. Communion is not an indulgence, and, maybe, Luther meant communion, and not indulgence. The meanings of words change as the years go by. Consequently, when we read old literature, we have to allow for this.

Where there is a true communion there need not necessarily be a loss of vital force. Nevertheless there may be association in a very complete sense, except that the vital substances essential

to procreation are retained. It is not necessary, just because a kiss has been exchanged, that the remainder of the act, to which the kiss is a prelude, should take place. There are various stages, and the final one need only take place on rare occasions.

This if practiced will be found to make communion more beautiful, more satisfying, more an expression of spiritual and psychological love, and more exhilarating, in the long run. It will do more; it will place the supreme act which leads to the birth of a child, completely soul satisfying, something not appreciated by those who do not practice this restraint.

Perhaps restraint is a bad word to use, for it is usual, not for people to practice restraint, but to attempt to attain a maximum of indulgence. All that is necessary is a little self-control such as will readily suggest itself to anyone who reads this book.

Thus a great problem will be solved, and the energies conserved and devoted to worth while work.

When husband and wife are worn out through over-indulgence, they are more likely to quarrel with each other than when they retrain their energies, and are bright and alert at all times. The maximum of energy is absolutely essential to the husband in his business or professional life, and it is also essential to the wife in whatever work she undertakes to do, and in the maintenance of her charm.

In this way control becomes possible, and when it is felt necessary to dispense with such control, care should be taken to see that the relation may be complete. That is to say, that the whole function may take place whole-heartedly and uninterruptedly without the fear of unwanted parenthood. With this I have dealt in the earlier part of the chapter, and it is very essential that it is understood thoroughly.

The happiest marriage is the one which is blessed with healthy and beautiful children, and it is wise, in many respects, to have more than one child. The child itself is handicapped

if it is the only child. It requires companionship. It requires a division of attention. It is very rarely that an only child develops into normal adulthood, from a psychological point of view. It is usually spoilt, through having only adult people in its home surroundings with whom to associate.

Of course, as things are today, the bringing of children into the world is purely a personal matter. In time to come it is going to be a matter which concerns the whole of the community, and only those worthy to be parents, are going to be allowed to have children. And then, the number is going to be regulated by the community. At present all we can do is to ask people who are high minded and refined enough, to bring just as many children into the world as they can be prepared to nourish and nurture to the very best advantage. Every child has a right to love and a good upbringing. It is a sin to bring into the world a child unwanted. It is a greater sin to allow that child to come into the world and

be brought up by parents who have no idea of bringing up the child to the best advantage.

After three years of rest the mother ought to be physically at her best for bringing into the world a second child. Before this it is really unfair to both mother and child; not only to the child that is to come, but to the child that is born already.

The second child will present less difficulties than the first one. The mother's body has adapted itself, and she will consequently not feel so much inconvenience and pain. She will have learned many things that will help her, and she will also have found out by mistakes of the first, ways and means of making the time of final delivery more satisfactory.

Nothing contributes more to the continuation of love in marriage than the advent of this second child. It renews the depths of emotion which came when the first child entered the world. It stimulates the unity of the family. The first child will have a companion in its

games and in later life in its struggles against the stress and storm of the world.

After all, the supreme satisfaction of life is in parenthood, and the knowledge that parenthood means personal immortality in a real sense. Children are the parents themselves reproduced. They carry on the life force which parents have, in turn, received from their parents. Children are an actual part of their parents, the living cells which compose the mother and the father become the same living cells which compose the offspring, and the connecting link with all that has gone before and all which is to come.

If you think about this idealism from the point of view of a realist you will find great satisfaction. You will know and understand the unity of all human life, and all that ever will be. We are all brothers and sisters of one flesh and blood, of one ancestry; all a part of eternal life. True, we are struggling through a stage we please to call civilization, but it is merely a stage

very little removed from barbarism or savagery. The time is coming, however, when this philosophy of unity is understood and appreciated, when it is made the practical basis of society and human life generally. Society will be organized from this point of view, and the children of humanity cared for in a way not dreamed of now.

There is so much today which is unhappy, diseased, filthy, and unwarrantable, that many people despair of arriving at any higher or better stage of civilization. But the time will undoubtedly come when all these things will be governed, and the world will be governed, by children of love; children born of love and nurtured in love, educated with the sole object of maintaining the idealism and beauty of their little souls, so that they grow up into healthy, unselfish and magnificent adults.

Right from the time of conception to adulthood today, human beings are handicapped and led to live haphazard lives. In the first place, their con-

ception is luck, sometimes good, sometimes bad; mostly bad. In some cases from the day they are conceived there is an endeavor to do away with them, to murder them, even on the part of the most respectable and virtuous people. That is because they do not know the simple, scientific means of controlling parenthood. This ignorance will not prevail in a future more sensible system of society.

During pregnancy the mother ignorantly (usually) fills herself with food she cannot assimilate, with food which only poisons her and makes her unfit to be a mother of a child.

As soon as little baby comes into the world all the superstitions and ignorance handed down through generations begin to play their part in the development of the child. Its blood is contaminated as early as possible with poisonous vaccines, thus giving it the initial dose of filth which comes out later in illness. If you like to study this matter for yourself, just write to the American Medical Liberty

League, East Van Buren Street, Chicago. The League will send you testimony from leading medical and scientific authorities proving what I say.

All sorts of crude ideas are brought to bear on the education and upbringing of the child, so that any in-born qualities of true refinement and accomplishment are killed, and the child becomes a normal, ordinary, mediocre human being, later on taking part in the individualistic scramble for his or her living.

It is not necessary to be a madcap to see the beauties of the world. We should maintain an unprejudiced idea regarding these things, if merely for the object of giving our own children the very best in our power. They are going to inhabit this world when we are gone; they are going to reap the good or ill from our acts, from our neglect, or from our endeavors; and they are going to be chiefly what we make them. If you think that this world is the very best possible, and bring up your children to maintain all

that it represents, all right. Just look around you, among the poor and ignorant, and you will have a view of the future of your children. On the other hand, if you are an idealist, you can give your children all the beauty of your ideals, and the highest that you imagine will become part of those children, and in this you will have an occupation—a hobby—a life's work—which will give you true satisfaction and joy. For when you are old you will be able to sit back and see the results of your labors, of the fine men and women who are your children, leaders of the race, upright and powerful, yet beautiful and unselfish.

CHAPTER VII.

Marital Abnormalities—and How to Correct Them.

If there is to be continued happiness in marriage, there must be normality in the relationship of marriage. Often there is an abnormality of physiological functioning in either husband or wife which prevents the expression of love and causes aggravation which leads to incompatability.

Most of the physiological abnormalities are set up as a result of harmful childhood practices. If children are not warned early they are liable to develop bad habits. I know it is supposed to be wicked to talk about this, but it is a fact that these habits are very prevalent, and are not only a cause of much weakness, inefficiency and even illness among children and young people, but their results carry right into adulthood and leave behind

abnormalities which may cause unhappiness in marriage.

It has always seemed to me a very terrible thing that parents who love their children dearly allow them to pass through life without acquainting them with life facts. They will gather their information from some source. The wise parent can be first, and can give a warning talk and put the matter in a clean and wholesome light, so that when the child comes in contact with that which is filthy and degrading it knows by instinct not to have anything to do with it. If the parent tells the child straight out that any tampering with the functions means illness, unhappiness and inability to develop into adulthood, then the child has a good chance of passing through the dangerous stages successfully.

There are some people who claim that it is normal for a child to develop these habits, purely because so many of them do develop them. This is most pernicious. There is no need for any

child to suffer the agonies associated with the habits.

Some people think that it is not "respectable" to talk to children on these matters. But I don't know that it is respectable to allow children in ignorance to develop habits which everybody knows to be degrading and harmful. There are forms of respectability, and the honest person prefers the form that shoulders the responsibility that means clean and healthy children and not ignorance.

It must not be forgotten that the children belong to themselves and to humanity, and are not the personal property of the parents, to be a means of enjoyment. Parents often make their children namby-pamby, and even promote bad habits; maybe unconsciously, but they certainly do, because they are not thoughtful for their children as children and future adults.

Among boys especially is there a tendency for parents towards making them of the "sissy" variety. Every boy, right from his earliest days, de-

lights to think that he is going to be a big, strong, healthy man. Parents, however, think it looks nice to have their boys wearing long hair and foolish clothing. The clothing usually prevents the body from access to the air and stifles it. Long flowing locks which cover the head prevent proper brain functioning, and, more than anything else I know, make the boy's fight against his instinctive animal promptings very difficult. I do ask you who are parents, or who will become parents, to see that your children, especially your boys, are given the opportunity to live right and healthy lives. If you want to read more about this long hair business, you should get a book now in the press "Sense or Hair", published by the Honest Truth Publishing Company, and written by Warrington Dawson in collaboration with me. In this book we have given the practical results of boys wearing long hair, and then the effects of their wearing clipped hair. This question is a moral one for our boys, and every

parent should avail himself of this book, so as to know what it means to a boy to be condemned to be a "sissy" with long hair, handicapping him in his physical, mental and moral fight for health.

There is not the slightest reason why any bad habits should be developed in childhood. These habits have been condemned by many physicians, and a few noble-minded ones have devoted their lives to a real combat of the trouble. Being a moral problem it appears to be out of the sphere of the physicians to deal with it, and for the teachers or guardians it is an enigma they cannot solve.

But the way to prevent development of these habits is to inform children of the facts of life early. Tell them of the fight they will have to make, and that it depends upon the success of this fight what their adulthood is going to be, whether they are going to be successful or unsuccessful, whether they are going to be happy or unhappy.

It must be remembered that while

anybody is a slave to a bad habit, he cannot attain full maturity. The habit itself is a recapitulation of an earlier stage in human ancestry, but even after the habit is conquered there are left behind results which are abnormal, and which work great harm even in later married life unless they are counteracted.

Among these things is the complaint known as spermatorrhoea, which is the subconscious continuation of the habit. When habits are formed in the human system they are not so easily broken. In the case of this particular habit, the nervous cycle keeps in function long after the habit has been conquered. After all, there is little demarcation between the conscious and the subconscious. When first we begin to make the movements of walking as children we find it very difficult to attain balance; but in later years this walking is a subconscious act, and may be done without any conscious volition whatsoever. In the same way, the habit which is at first made by conscious

striving becomes automatic in later life. That is to say, even after all conscious endeavor to practice the habit has passed away, the act takes place unconsciously, because the nervous path has been formed and the action is a matter practically of nervous reflex.

This means a severe drain upon the energy resources of the nervous system and a drain on other organs of the body. More serious than this it renders difficult, and in some cases impossible, the normal marital relation.

This condition is especially the case where bodily neglect has followed the habit, as the nervous forces have continually been misdirected, instead of being devoted to the organs generally. The quickest way to overcome this is to undergo a course of scientific exercise. Drugs will not do it. All the advertisements you see claiming to have found a cure for lost manhood are pure "bunk", and should be avoided. The only way back to normality lies in the endeavor of the individual himself. The nervous impulse must be directed

by scientific exercises away from the reproductive nervous apparatus to other organs.

The diet also is a very important matter. Rich food, or bad food combinations, and refined foods do their share in making the nervous irritation causing spermatorrhoea more pronounced. One of the worst things about this complaint is that it aggravates itself, working in the form of a vicious cycle. The victim worries himself and thereby continuously sets up further aggravation. The best thing is to get the matter out of the mind as quickly as possible. This can only be done in conjunction with physical aid; physical aid in the way of physical exercise scientifically directed. Cold baths, especially cold sitz baths, are useful, but they may have evil consequences if the rest of the body is not cared for properly. However, a cold bath should be taken regularly every morning. Plenty of fresh fruit and fresh vegetables should be included in the diet.

If the case is a very chronic one, resorting to a pure fruit and vegetable diet for a whole month at a time will do a lot to relieve it. All starches and proteins should be avoided, during this time, and each meal composed of just fresh fruit and fresh garden vegetables made up into salads, or soups, or stews.

With regard to women, the results left by the habit are almost as bad. It resolves itself into inability to live and love normally without resort to artificial methods.

Without those artificial aids it is almost impossible for the full emotions to be experienced, for they have been produced mechanically, and this becomes the only method of stimulation. Men and women differ extremely from each other biologically and physiologically. Man is active, while woman is of passive nature. Man is catabolic, while woman is anabolic. The result of the habit, therefore, acts somewhat in different ways. Man initiates, and, therefore, the result of the habit means an initiation without volition. Woman

normally allows herself to be stimulated. The artificial practice of stimulation remains dominant, while normal and natural behaviour cannot be practiced.

The consequence, therefore, is that in such a case the woman may be unable to experience any desire for the love of her husband, and he is frequently without ability to experience the fullness of his love life. The method of procedure to overcome this in the woman should be much the same as that in man. She should get as much fresh air as possible, do a fair amount of vigorous exercise of a scientific nature, and build herself up generally by adhering to general laws of health and diet.

Constant inhibition in early adulthood, and also the fear of being sexual, leaves many women in a condition unable to fulfill their marital obligations The women are not always to blame, for many men injure the refinement of their wives by their impatience and lack of consideration, instead of allowing the

ordinary procedure of courtship to take place. In some cases where women themselves would desire to give their husbands all the love and unity they crave in a normal way, they are unable to comply with the desire.

Most of such cases are remedied by a good course of physical exercise and by a reorganization of the diet. It is surprising how few people really know how to eat properly. The mixtures of food they take very frequently only put on useless fat and in that way prevent the organs from playing their normal functions.

I remember reading a doctor's report some years ago of two women who came into his office. One was a very big and heavy woman and the other a slim, small one. The doctor remarked that the common impression would be that the heavy woman would experience powerful impulses, while the small one would be without even the normal emotional reactions. But it turned out that the large woman came to him because she could not experience

the emotion which would enable her to give the love she wished to her husband. On the other hand, the small woman was there for the purpose of seeing in what way she could get her feelings quietened so as to get a little rest from them.

Of course, those two cases were abnormal, but it brings out a point that must be borne in mind, and serves to illustrate what I have hinted. The fatty tissues which line the nervous apparatus and the vital organs also prevent the natural stimulation of the nervous apparatus, thereby interfering with normal functioning. Fat women are known to have great difficulty in conceiving, the fatty tissue bearing the uterus out of place, and frequently shutting up the channel of the uterus.

The remedy for this is in exercise and in adhering to a diet which will bring down the tissues to normal. A diet composed of fresh vegetables and fresh fruit only for various periods is extremely helpful. Especially is this the case in the particular instances re-

ferred to. The appetite for food may be satisfied, while the only food taken into the body is that which supplies it with its necessary mineral salts, depriving it of starches and proteins, which are in the body in superabundance, causing the mischief.

A month of such a diet will work wonders. A normal diet should then be taken for a period. By a normal diet I mean one such as I advocate in my book, "Correct and Corrective Eating", composed of one starch base meal and one protein base meal a day. This, combined with the continuation of exercises which involve the abdominal and back muscles, will help a tremendous lot in bringing about a normal condition of the reproductive apparatus.

In regard to the ordinary social diseases, I have nothing to say. If they are present the attention of a skilled physician should be secured immediately. The symptoms remaining from all cases should be dealt with from an exercise and hygiene standpoint. That means to say that the ridding of these

symptoms is not so much a curative matter, as one of strengthening the body forces generally so that they can acquire their normal, healthy condition.

Fortunately today a great deal of attention is being given to the dangers of social diseases. They wrought much havoc and did much harm when they were given no publicity at all. Men and women suffered from these diseases and their results and could find no help. Today public money and public help are given so that those who are attacked can have attention immediately, but the trouble is that the treatment is still a very expensive matter, and certainly a benefit for the makers of various drugs. Nevertheless, it is a step in the right direction, and, at least, if the drugs are not as efficient as they are advertised to be, certain rules of hygiene and care are observed and many who would otherwise fall into the hands of quacks are saved. Of course, it is always doubtful as to how much harm which could be avoided, is done by these drugs, but as

soon as medical practitioners lose their prejudice against, and gain respect for, Nature, there will be rapid progress, not only in the cure of these diseases, but in their eradication from society altogether.

None of us likes to hear about these awful things, but they are very real and have to be combatted. The only efficient way of combatting them is to promote sane and healthy sex education for young people, and not only tell them what to expect in their own development, but give them an ideal to live for, so that the desire for abnormal indulgence never arises within them.

A very annoying complaint suffered by elderly men is one known as prostatitis. This is caused, mostly, by over-indulgence in earlier life. Faulty conditions of living and lack of exercise cause a lessening of the normal alkalinity of the blood, and any part which becomes abnormally irritated begins to become inflamed. In some people the liver may become inflamed,

or the lungs, or any other part of the body. In others the prostate gland, which is a small gland at the base of the bladder, is the part to be affected. This gland secretes a fluid known as prostate fluid. It is used in the lubrication of the spermatozoa. This fluid, in prostatitis, may be secreted against the will, and in unconsciousness, because of the inflammation, and cause a serious weakening. On the other hand, inflammation causes a severe irritation of the nervous system, with the consequence that a desire for indulgence is constantly encountered, while ability to satisfy it is lacking.

Many a respectable man has been put in prison as a criminal because of prostatitis, and many a marriage has been wrecked because of it. It aggravates its victim, gnawing away, demanding satisfaction at any cost; yet the satisfaction sought is often impossible.

It must be remembered that this condition is an outcome of wrong living altogether, and the only way to correct

it is to reform the ways of living. To eradicate it there should be drastic elimination of the general poisons of the system. The alimentary canal should be cleaned through every day by means of enemas, and the alimentary contents should be kept irrigated by the taking of plenty of vegetable soups and stews, including onions and spinach. Careful exercise should be taken, and massage is especially valuable, but should not be of long duration.

It is readily seen that in this condition there is very little chance of married happiness. Most of the old men who get married to "flappers" suffer from this complaint, and it is always a mistake for such a thing to happen. Usually an old roué, who has experienced all that it is possible to experience, unable to adjust his mode of living on a rational basis, finally finds some poor, innocent, young girl who he thinks will bring him a happiness of which he is undeserving. It is well known how badly these marriages

usually turn out, and they should be avoided wherever possible.

The foregoing abnormalities are those of a distinctly pathological condition, but there are others which are scarcely recognized as abnormal. There is so very little distinction between what is moral and what is pathological that it is difficult to make a line of demarcation. What some hold to be pathological questions, others hold to be moral questions, and what some hold to be moral questions, others hold to be pathological questions. For instance, a man has a big drinking bout and the following day he is sick. That is a pathological case, but, people will say that his beer drinking is a moral matter. Another person will say that his body craves drink because it is in a pathological state, but that such desire will leave him when he enjoys perfect health. But, after all, there is no real line of demarcation. It is the man's will power that is necessary to prevent him from over-drinking, and which will lead him to live a clean, sober life, so

as to avoid the pathological conditions which lead him to take drink.

So it is with everything else. People suffer from cancer, tuberculosis, constipation, indigestion and other diseases, which are definitely known to be caused by faulty methods of eating and living. The person who keeps himself fit by exercise, and eats moderately of the right kinds of food, is in no danger of contracting these diseases; but the person who just lets himself go, eats any old thing, and does not trouble to exercise, is sure later on in life to develop one of the ordinary diseases. It has not yet been definitely recognized as immoral to suffer from disease. Overeating, eating poisonous foods, under-exercising—these are immoral practices if viewed in one particular way. Yet people who consider themselves most moral indulge in them, and sooner or later are victims of the consequences of their evil doings; if such we care to call them.

In regard to marital abnormalities, we have to consider the same kind of thing. People fall into two categories;

one in which the maximum of indulgence is sought in marriage; the other in which indulgence, whether in marriage or out of marriage, is looked upon as wicked. Both are abnormal conditions and both bring on marital abnormalities.

The first acts in several ways according to the constitution of the victims. It may be that in one case the result is a constant gnawing at the nervous centers, so that constant indulgence is sought and never satisfied. This is fearfully weakening, and not only weakening physically, but of a very deteriorating nature to the morale and character. Moreover, the wife suffers in many ways. Not only is she unable to stand the strain physically, but, what is worse, she gets a false idea of her husband. She gets the view that he is an animal with beastly impulses and devoid of spirituality, and all the ideals which she had of him as a lover begin to fall.

In the other case, where there is an abnormal striving for indulgence, there

is physical weakness and inefficiency of the most distressing kind. Sometimes there is a degrading loss of self-control, resulting in premature exhaustion rendering impossible the communion described in a previous chapter. Sometimes the victim is quite without ability to express his feelings and, despite his inclination must resign himself to the humiliation of self confessed impotency.

This is very detrimental to happiness in marriage; even more for the husband than for the wife; for he becomes disgusted with himself and unable to express any finer feelings for his wife. She, in turn, merely becomes aggravated, and her opinion of him is lowered considerably.

Striving for over-indulgence is the most common marital abnormality, and should be avoided at all costs. True happiness is not obtained by excesses. The desire to indulge should be put out of the mind. It should have no place in the refined marriage. Communion should be the natural outcome of love, and not of physical desire. What it is

necessary for such a person to learn is that marriage has its obligations and its responsibilities as well as its privileges; that its rights are founded only on true love, and not on any satisfaction of an animal appetite or instinct. Let there be no conscious surrender to the animal nature and marital happiness will be experienced in all its natural and refined condition at the proper time in the natural course of events.

The way, therefore, to overcome this abnormality is to put the matter entirely out of the mind. If necessary make a resolution to practice continence. Simply practice the arts and wiles of courtship, just as in early days. If these have not been resorted to, then it is a good time to begin. Begin kissing and fondling, repeating all the love phrases and telling each other what you mean to each other. It will not then be long before your love life will become complete in accordance with nature.

For the first class of case treatment

is somewhat difficult. The diet should be lightened. More exercise and fresh air should be obtained. Cold bathing may be resorted to with great effect, and the mind taken away from sex subjects altogether. It is wise to refrain from going to cabarets, or even attending vaudeville, so as to keep the mind and thoughts clear of anything of a physically exciting nature.

The most common feature of inhibition and fear of the sex functions is general irritability and nervousness. When it is not possible for husband and wife freely to express the love they bear each other, it is almost inevitable that quarrels and petty bickering take place. The nervous system becomes out of condition, little things begin to annoy. If energy is not expressed in one way it is bound to be expressed in another, and consequently the victims goad each other into quarrels which at first may not be very serious, but later become sufficient to lead to estrangement.

Of course, one of the greatest causes

of inhibition is also due to the fact that few women, and in some cases men, understand the scientific means of controlling parenthood. Others believe that the use of such means is wrong. Moreover, the foods on which we live are usually drained of their vital elements for commercial purposes. That is to say, the food we eat is of the refined kind, manufactured today because it will keep in storage. This is because it is produced for profit, not because people require food. Again, women are usually saturated with ignorance in regard to diet, eating food which is made tasty to the palate by artificial means, and so forcing a habit of overeating while not providing full nourishment.

How can it be wrong for lovers to express their love for each other? If this be wrong, then the initial act of kissing is wrong and wicked in just such a degree. It is a silly superstition that love is wrong or wicked, and it should be eradicated from the minds of all married people. It is love that makes the world go round, and in

marriage there is a right to express this love in the fullest possible way. If that expression is prohibited, if it is contaminated with the feeling that its expression is wrong or wicked, then there is bound to be marital unhappiness; in any case there is bound to be dissatisfaction, and love is sure to cease sooner or later. The ideal of married happiness may be maintained throughout marriage if only the right conduct is observed throughout.

It is monstrous to think that the majority of women enter matrimony without any understanding of its obligations, and it is, therefore, no wonder that so many marriages come to grief, and it is no wonder that the abnormalities mentioned develop, and so put an end to the happiness which had begun in courtship. It is a man's right to feel that his wife understands and knows her responsibilities and exactly what marriage means. It is woman's right to have a man that is clean, wholesome and thoughtful of her feelings in every manner.

Most abnormalities are done away with by living a rational life, by allowing love to dominate in all things, and by prohibiting those petty annoyances which surely arise in everybody's married life. After all, love is supreme, and if it is allowed to take a subordinate place because of some petty annoyance, then happiness is sure to end. But wisdom should be a factor always in use, and reason should rule. If only reason could prevail from the beginning of courtship until the end, there would be very little unhappiness, and very little to jar the way of love.

Most people, unfortunately, depend entirely upon their emotions as a guidance for their conduct. They fall violently in love because they experience a passion. They get married for the same reason; and as soon as some obstacle appears love is shaken, and friendship is shaken, and they give way just as easily to irritability and petty bickering as they did to the matter of falling in love. Reason should always temper the conduct. Just as

from the beginning it is always wise to consider whether the person taken for husband or wife is suitable, is worthy, is adaptable to one's own temperament, so it is necessary to let reason rule in important questions which come before one later in the course of married life.

Many a marriage has come to grief because of the wife's devotion to a profession. In the old days women had nothing more to do than to be wives. Today things are different, and men have to realize this. A woman has every right to take up a profession and follow that profession, and it may be that even during marriage she desires to follow that profession. Before she is married her husband must be sure that he is willing for her to follow this profession, that he will not interfere with her in any way in the following of it, except in so far as he can assist her, guide and comfort her. She will be greater for this, and more proficient, and the following of a profession need not make her a worse wife. It is a great mistake to think that a wife must

be a doll, that she exists purely for the purpose of man's satisfaction. Some of the greatest works of art, literature, age, and public service, too, have been rendered by women. The world is not composed entirely of men. Men cannot understand a woman's mind entirely. Neither can a woman understand a man's life entirely. They must come together, seek to understand and try to sympathize with the difficulties of each other, and together they will solve the problems of life.

Together they will better be able to understand the intricacies of human society. I do not think our public men of today are so prejudiced as those of even a generation ago. I believe that there are many public spirited men who understand the unity of the family, and that woman must take her place side by side with man instead of being considered as she was in the old days, as a part of his household, subject to his will and domination.

Nearly everybody is familiar with the prejudices of men in bygone times.

George Sands, George Elliott and many other great literary women artists had to adopt men's names in order to put over their work, merely because of the prejudice against women. Yet the work of these women was equal and superior to that of many men, ranking with some of the best work of its nature ever written. Florence Nightingale faced a whole world of criticism when she went out and took her place side by side with the soldiers on the battle-field, yet to-day Florence Nightingale is recognized as a heroine, and her deeds as brave as those performed by any man. Now that women are given the franchise and they are occupying political positions, the whole of the ancient superstition that woman is inferior is dying rapidly. The reason is, of course, that women have demonstrated how intensely necessary they are in co-operation with man for the understanding of all questions. Lady Astor, first woman Member of Parliament of Great Britain, who, by the way, was an American, born in Virginia, has meant a tremendous lot to

British women; and not only to British women, but to British men and children too, for she has brought into the discussion of social problems a side which men alone could not understand. It is, therefore, no wonder that other women members have been elected to the British Parliament. A large sprinkling of women in Congress would make a vast difference to America, and in the social organization of the country.

However, even in America, where a woman need not feel any inferiority to the opposite sex, business men often say that they desire women of little intelligence but with charm. After having finished a heavy day's struggling at the office, a man feels that he wishes to forget it all, and take a complete rest with one who knows nothing about the struggles of business life. There is, in consequence, a demand for "dolls" —women who have no particular education or intellectual acquirements but have charm and vitality.

Unfortunately, the stress and strain of modern business life often prevents

a man from taking an interest in things intellectual, and the consequence is that we have innumerable cabarets, supplying jingling jazz music which irritates the nerves and sets alive emotions, while drowning intellectual thought. It seems extraordinary to the ordinary professional man, that men of great business ability can amuse themselves in such places, but it is easily understood if the nature of a business man's work is examined sympathetically.

However, a business man will be all the better for making his spare time one of intellectual enjoyment. He will not only get much more out of life, but feel a real satisfaction from his leisure, and he will find that spare time wisely utilized can give a very profitable return in the form of the efficiency it develops. Moreover, the business life of this country will become more refined, less callous, more thoughtful and worth while. The thing is to avoid being a *mere* business man. There is far more in life than wrestling for the

dollar. If, when you have the dollar, you don't know what to do with it, there is little use in having it; but if it brings to you, your wife and your children, all the beauties that there are in Nature, the best there is in literature, the finest in art, and so on, then the dollar is worth having today, and your business struggles will be worth while.

I have mentioned the above as an abnormality because I believe it is, and a very great problem as well that needs solving. There is a lot of work which needs to be done in the world. There are many social problems which require settling. There is a whole world of art and literature. There is Nature everywhere. All these things may absorb the attention with profit.

In order to avoid this abnormality, it is only necessary from the beginning to have a right ambition, to cultivate even in our children, an ambition to accomplish rather than merely to enjoy. There is surely greater satisfaction in the completion of a great

work than there is in the completion of a night spent out. We should endeavor to get our children to understand that the good things of life do not mean absence of responsibility and indulgence in cabaret pleasures, but that true joy in life is obtained in being able to live in close touch with all that is healthy, strong and beautiful. We all have different tastes, but what these tastes become is determined by what examples we have set us and what education we gain generally.

Of course, there is absolutely no harm in an occasional banquet. Social life is necessary to everybody. We all have the right to a good time, as long as that does not obsess us and become the dominating part of our lives. No woman can be happy with a husband who seeks the cabarets every evening; and no man can be truly happy if his wife wants to spend her time in the cabarets every evening. You may say, "Well, if both of us like it, all is well." But all is not well. If both are inclined towards spending their evenings

in the cabarets, you can be sure they will soon get sick of each other, because the cabaret life is not conducive to the expression of love in its highest and most refined sense. You think that out for yourself and you will know what I mean.

Have a good time occasionally. A dance is good for everybody. Personally I don't think much of the jazz dancing or even the ball-room dancing. The old time ball-room dancing certainly had a lot in its favor, but the Morris dancing, and dancing on the village greens of bygone days, that was real dancing; it gave pleasure, amusement, fresh air and health to those who participated in it. It would be great to revive those grand old times and have the bands playing on our village greens while we could dance to the music in the fresh air. It would be better, too, to bring young men and women together in this way rather than in a cabaret or ordinary dance hall.

I do not want this chapter to seem like a sermon, but, as this is a book

endeavoring to give information to those beginning marriage and those who have yet to become married, it is absolutely necessary to put down in black and white all the findings of my rather unique experience. Having had the tangles of many thousands of married people laid before me, I can say with confidence that a life of jazz does not bring forth a life of love.

There are some most beautiful homes in the world. In spite of so much frivolity, commercialism and pettiness, there are men and women who live together beautiful and ideal lives. They get all there is to be had out of life; they participate in dancing, in music, in song, in the beauties of the countryside, and throughout maintain the free expression of their love for each other, making life one long honeymoon. It is not difficult to maintain this state. If there are any of the abnormalities mentioned in this chapter, work with a will to overcome them. They can be overcome, and they have been overcome in others. The results

of weaknesses, bad habits, bad methods of living, can be counteracted by living a clean and wholesome life, indulging in activity, exercise and the pursuit of intellectual hobbies. They can be triumphed over finally by getting the right idea of love, by eradicating the desire for abnormal indulgence, yet by allowing the free expression of the highest and most refined communion.

The greatest and finest desire of all married people is to become parents. Where this is not possible there is usually great unhappiness. If a wife is not capable of becoming a mother, not only is she very unhappy about it, but her husband feels that a tremendous lot is missing in his life. Of course, it is not always due to the wife if there are no children. It may be due to the husband. Disease, weakness or deformity, or even an accident which may have happened in earlier life may render him sterile.

For sterility in the man there is very little to be done. It may be that there is a slight kink in one of the ducts convey-

ing spermatozoa to the urethra. Sometimes these can be straightened out and fertility regained. In very severe cases of spermatorrhoea and prostatorrhoea there is inability to complete the act, and, in consequence, an inability to fertilize.

Barrenness in women seems more prevalent, and I will try to tell you something about it. The most prevalent cause is displacement. The uterus is a pear-shaped body which has its narrow end pointed downward. It connects with the vagina, another tube which leads to the exterior of the body. This uterus may be pushed out of place a little, and thus it may be rendered difficult for the spermatozoon to find its way up through the orifice in the mouth of the uterus up into the Fallopian tubes, which connect the uterus with the ovary, and in which usually the ovum is fertilized.

All kinds of things tend to misplace this uterus. Together with the barrenness which ensues there is usually pain and great inconvenience at menstru-

ation. One of the most frequent causes of displacement is excessive fat. Fat will form in the vital organs and abdomen generally and leave little room. Usually a fat lady insists upon wearing a tight corset to spread out her fat over her body, or else to make it less obvious to passers by. The consequence is that she assists in pushing her organs out of position. A little deviation forward, backword or sideways is sufficient to cause the sterility and painful menstruation.

In olden days when nearly every woman wore a very tight corset, even slender women could suffer from displaced uterus in this way.

Very weak women also suffer from displacements and prolapsus, because their muscles and connective tissues are not strong enough to hold the organs in correct position.

The uterus may be set into position again by massage or by direct movement by a physician, and, if the displacement is the cause of barrenness, conception ought to follow rapidly after

the uterus has resumed its normal position.

Many cases of displacement due to abnormal fat are cured by resuming a diet that will eradicate the fat and promote a normal constitution of the tissues. Such a diet would consist of just fresh fruit and fresh vegetable food alone for a month at a time, followed by a very careful restriction of proteins and starches and fats for a considerable period. Then, as the fat is taken away or absorbed, the organs will resume their normal position and fertilization become possible.

Sometimes barrenness is due to a kink in the Fallopian tubes. The Fallopian tubes are the tubes along which the ovum travels after leaving the ovary on its way to the uterus.

As in men, social diseases may also cause barrenness in women, and in any case a physician should be consulted and his opinion learned as to the cause of the barrenness.

The most likely time for conception is either just before or just after the

menstrual period, and those seeking parenthood should make the most of this time. It is not always necessary that the wife secure a climax to her act. As long as the spermatozoa are contained, and the orifice to the cervix of the uterus is clear, then there is every possibility of fertilization taking place by a spermatozoon finding its way up the orifice into the uterus, there fertilizing the ovum when it appears. Usually the ovum is ripened about eight days after the period, and if it is not fertilized, passes out of the body. From then until menstruation the likelihood of fertilization is much smaller than at any other time, although of course, spermatozoa may become lodged and wait for the ovum to descend.

CHAPTER VIII.

Physiological Hygiene.

"Cleanliness is next to godliness." Some people say it comes before godliness, because disease is decidedly ungodly, and disease surely follows dirt.

However, it is demonstrated that it is not mere dirt we have to beware of in our ordinary affairs of life, but that poisons gather by themselves in the ordinary course of physiological functioning which have to be cleaned away if health is to be maintained. Many people object to various hygienic methods because they have the superstition that it is unnatural. Well, in a way it is unnatural to wash your face in a bowl of water. It is unnatural to wear clothing. Yet we have to do these things in our civilized society, not only for decency's sake, but for the sake of health as well.

To keep the physiological functions healthy and at their highest pitch of

efficiency, it is necessary to see that the poisonous products of ordinary metabolism do not collect and harm the general organism; therefore it is most essential to see that the bowels are emptied each day. Constipation is possibly the most prevalent cause of all physical illnesses, and it is set up chiefly by wrong methods of eating, and by failure to exercise and so secure irrigation of the alimentary contents.

Associated with the poisonous products given off by the body in its ordinary physiological functioning, are very frequently germs, which, while not necessarily causing disease, are to be found in great quantities where disease is present. Germs may be likened unto maggots. Maggots live on filth. The maggots are not responsible for the filth, but if the filth is swept away, the maggots have no chance for survival. And if poisons are kept clear of the body, germs have no chance of survival, and have nowhere to live. No more than the maggots cause the stench and dirt of the filth, do the germs cause disease

and the poisons in the blood. Many skilled biologists and bacteriologists look upon the work of germs in the body the same way as they look upon maggots on a heap of filth. The maggots break down the chemical constitution of the filth and render it less harmful; but in any case they live upon the filth. The same may be said of germs. These bacteriologists believe that the germs break down the poisons in the systems, and reproduce in great numbers to accomplish this; in other words, they live upon the poisons in the system and cannot live in great quantities where these poisons do not exist.

Whatever opinions may be held in regard to the germ theory, it is sure that keeping the body clean in all of its parts means health, and the private organs of the body are by no means excepted. Many women still labor under the delusion that it is unnatural to douche. If so, it is unnatural to blow one's nose or clean out one's nostrils. A douche should be taken at least once a week.

It is not necessary to use any disinfectant; warm water is all that is necessary, although a little permanganate of potash, or lysol, or a deoderant occasionally will help to make the cleansing more efficient.

A douche should also be taken immediately after the period is concluded.

There is no harm in douching twice a week; in fact, in warm weather it is sometimes beneficial to douche every other day to insure real cleanliness, and yet not too much to irritate the mucous membrane.

It is this fear of irritating the mucous membrane that leads some people to doubt the efficacy of frequent douching. There is not much in this. A short time after the douching has taken place, the mucous will secrete its own fluid in the necessary amount to insure normality.

Cleanliness is no less essential for the ordinary average man. The protruding prepuce is apt to lodge particles of matter that may set up inflammation and even serious poisoning. The organ

should be thoroughly washed with soap and warm water morning and evening. No disinfectant is necessary if this is done and the organ is healthy. It will keep healthy if cleanliness is observed always.

It is absolutely essential for all people beginning marriage to understand the danger of disease. As I have mentioned in an earlier chapter, it is the right of each party to demand a bill of health from the other. There is no denying the fact that an enormous number of people are diseased, thanks to our continued official efforts to prevent the dissemination of knowledge which would save these people from the indulgences which led to their diseases.

I do not want to infer in this chapter for one moment that the spreading of prophylactic information is sufficient to combat social diseases. I believe that the cause of these diseases lies much deeper than that. What is infinitely better is to prevent people desiring the promiscuity which spreads these diseases; and they can only secure this by

adopting an idealism which will make them see the sacredness of the function involved, and not in any way allow themselves to be contaminated with disease.

If you could read some of the reports in regard to these diseases you would feel that their eradication is one of the matters which should absorb the main attention of all public spirited people. It is true that efforts are being made in the way of setting up clinics for those suffering with these diseases, but that is not sufficient. What we want is dissemination of healthy information which will lead men and women, and children too, to live clean, wholesome, ideal lives. A healthy child cautioned against the dangers of life recedes in horror from any invitation, the acceptance of which may lead to the contamination of its body. More than this, a child or young person rightly educated does not desire that form of pleasure, so-called. His energies are absorbed in making studies, or in doing some work of interest, or following a

hobby, recognizing the sacredness of his body, and keeping it pure and wholesome for the functions it will have to perform later on in marriage.

However, the problem of social disease should be attacked from every point of view. There are large numbers suffering, many of whom are not notified, and the dissemination of knowledge which will halt the spread of such infection is a step in the right direction.

But apart altogether from the ordinary social diseases, the organs should be kept clean and wholesome, for there are other abnormalities which can be set up, and for the sake of health alone, physiological hygiene is an absolute necessity.

CHAPTER IX.

The Art of Courtship in Marriage.

Arnold Bennett has said that a wife should be won at least three times a week. Mr. Bennett's rule is a very good one for married men to follow. It is absolutely out of the question to expect a wife to act as a blushing bride all the time if she is not wooed and courted by her husband. No man completely understands his wife, even if he has lived with her for twenty years. There are so many things about a woman that it is absolutely impossible for a man to understand. And it is good for it to be so, for it is the little surprises that are sprung on to us as husbands that make our wives seem ever charming to us, in great measure. However, it is very essential to be exceedingly cautious all the time and not to take a wife's expression of love for granted. She needs to be wooed, she needs to be coaxed and petted fre-

quently, she needs to be told that she is loved, and cared for, and protected; if this is not done, the results are not in favor of the husband. The wise husband will do more even than Arnold Bennett says. He will win his wife at all times. He will keep constantly in mind his position of husband and father. Of course, the wife has her part to play no less than the husband, and if she understands her obligations and privileges she will not find it difficult to respond to the advances and displays of courtship made by her husband in all sincerity.

The great thing is to look upon marriage as a continuous honeymoon. It used to be considered that marriage was such a serious condition that all pleasure and happiness were wrong and should be sacrificed to the rearing of children. Children brought up under conditions where no love exists are not the best children. The happiness of the married couple is absolutely essential to the best upbringing of children, and to the development of

children to the highest degree of moral and intellectual attainment.

The fault, in great measure, can be laid to the system of society under which we live, and which influences our system of marriage to a great degree. The present individualistic form is the outcome of a development of not a particularly idealistic nature. Earlier forms of marriage had many advantages over the present form, but I do not pretend to say that they were superior when considered on the whole. For instance, undoubtedly under the group system of marriage, that is, where one group of males was married to another group of females, it was absolutely essential for a man if he sought favor with a woman from the other group to behave himself in a very careful manner. The woman had the backing of the rest of the group, and woe be to any man who misbehaved himself, for he would have the rest of the group of wives down upon him and beat him up. This very frequently happened, and it gave women in the

communal stage of marriage a standing equal to that of men.

Marriage has always been a matter of convenience for society. It is an organization which permits society to carry on in its particular form. In the early stages of barbarism, before the advance of civilization, property was not owned by individuals but by the tribe or community, and it was therefore not necessary to bind one individual man to an individual woman. This does not mean to say that one particular man did not have a disposition for a particular woman. It is very possible that two individuals gained a liking for each other at periods, although it appears that after the affair was over they separated and found other partners within the group.

As soon as a system of private property was inaugurated a system of private or individual marriage was set up alongside of it; because, as I have said, one was essential to the other. When a man, by his greater physical power, obtained possession of property,

the women became dependent on him for their means of living, and we find that wives occupied a part of the household, and had the same status as the ox and the ass, or any other of his chattels.

The individuals who became wealthy also wished to leave this wealth to their offspring. Before this time paternal responsibility was unrecognized; it was not necessary to recognize the father of a child, because the child belonged to the group, and the group was responsible for its upbringing. The mother alone could be detected. Consequently the mother always had the affection of the son, and had a status where the father had none.

It is no wonder, then, that when powerful men gained private property they wanted to make this property secure, and also secure their wives. They bound them to them in what might nowadays be held to be a form of slavery. In some cases, among early marriage customs, it was common for a man to purchase his wife, and it has

not been until very recent years that women have regained anywhere near their original status as recognized equal beings with men. In fact, in many countries today a woman is still considered the property of her husband. In England not until recently was it possible for a woman to get a divorce from her husband, in spite of the fact that he might be imprisoned for life or insane. It is also possible in many countries for a man to demand and, by legal proceedings, enforce restitution of conjugal rights where they had been denied him.

But from the chaos of savagery and barbarism and early civilization, it is hoped that we are emerging to a more ideal state. There is no use in condemning the present form of marriage. It is absolutely essential to the system as it exists. What will follow, the future will reveal. But one thing is sure. The idea that love is the bond, and not the license granted by the state, is beginning to be accepted and acted upon. The only reason why men and

women will be married in the future, will be that they love one another; and they will maintain this happy relationship because they continue to love each other. No enforcement of law can compel a woman to love a man, and, on the other hand, no enforcement of law can compel a man to love, honor and respect his wife. The evolution of marriage, I believe, is in an upward direction. The unity of the family will be recognized. Not only will husband, wife and children all belong to each other, they will be considered as an integral part of the community; and the community will be responsible for them and to them, in just the same way as they will be responsible in and to the community.

There has never been a time when polygamy or polyandry have been general rules. Polygamy is only possible in a stage where there is private property and men are capable of buying the number of wives they fancy they will have. So there is no doubt that the form of polygamy which once

existed will never occur again. The same in regard to polyandry. There is not a sufficient majority of either sex to warrant either of these conditions. Any compulsory form of polygamy, for instance, such as is being attempted in some countries in Europe, in order to give the enormous number of surplus women an opportunity of marriage, cannot be established as a regular law or custom.

Bernard Shaw pointed out in his preface to "Getting Married", that the opponents of polygamy are the men themselves, for the very reason that a number of women would prefer to have one good man among them than have a whole bad man each. The same in regard to polyandry, women themselves would be more bitterly opposed to it than men, because some women would have many husbands while many would go without any at all; for if women were permitted to have more than one husband, it would be found that the good-looking ones would have a number while others had none at all.

It cannot be said, however, that the present system is complete monogamy. It is monogamy for a lot of men and for a lot of women; but for a great number of men, and perhaps a smaller number of women, it is polygamy and polyandry. According to statistics it would appear that there are very few men who are monogamous, and the number of women who live upon the polygamous instincts of these men appears to back these facts. It is all very regrettable, but that is the condition as it exists today, and we have a right to expect that the future of mankind will be more idealistic; that men will allow the finer emotions to be the guiding factor in their conduct. Today, the form of polygamy and polyandry is the most abominable there could possibly be, for these conditions exist merely for the satisfaction of animal instincts which continue to hold man down to diseased animalism and ignorance.

It is love, then, that is the only bond that matters. The license is a means of

holding society together as it exists today. That license is not sufficient to maintain happiness in marriage. It is the dominating expression of love that is the only factor that is going to make for continued happiness always in marriage. Therefore, it is essential that the husband know how to court his wife so that a continued state of bliss can be enjoyed. The fellow who comes home late from his club, goes to bed, gets up grumpy and slides off to business, is losing more than he knows; and he is making his wife lose more than she knows. The way to insure happiness from the beginning to the end in marriage is to maintain that same courtship which was begun on first acquaintance.

In biology we are fond of talking of the biogenetic law. It means that each individual animal reproduces the stages gone through by its ancestors in its race history. It is explained how, during its embryological development, it retraces all of these stages until it becomes a fully fledged adult. Without

these preliminary stages there could be no perfect adult. It is Nature's way of going about things. So also might we say that love in marriage has to follow the same law. It is unnatural to expect the birth of an animal without going through its embryological stages, and it is wrong to expect the final expression of love without recapitulation of the preliminary stages of courtship.

This is a very good thing for all married people to bear in mind, especially the husband; that he must repeat all the various stages of courtship through which he and his wife went before finally partaking in communion—that sacred holy of holies which must be approached in the utmost reverence—if it is to be what it ought to be in married life.

It is a mistake, however, for a wife to think that she must not let her husband know that she loves him. It is a common recommendation of cheap writers to tell young wives to keep from their husbands the fact that they are deeply in love. It is absolutely

wrong conduct. A good man will be inspired by knowing that the best woman in the world loves him, and he will not take advantage of it. It is only in a lower type of man that the brute element of winning by physical force is a pleasure, and a satisfaction of an instinct. The really refined man will seek to woo his wife, and will feel all the more satisfied by having a refined response to his advances in a spiritual and psychological sense.

However, there are little arts of courtship which can be a very fascinating part of the wife's conduct, while showing that she loves her husband she will be able to spring many surprises upon him, making him want her and love her more and more as the years go on. Little expressions of appreciation and encouragement, or even wonder, at some of the things done by her man will make a tremendous influence with him.

Of course, it is quite understood that women is naturally of a passive nature, and it certainly does not appeal to

every man to have his wife take all the initiative. What I am trying to explain is that where true love exists there is no initiative in the literal sense by either party. The desire to express love is mutual, and no wife, if she feels truly for her husband, should inhibit this feeling. He will be guided by it almost entirely, not seeking to force himself in any way, but only by courtship allow the stages to succeed each other until the final consummation.

CHAPTER X.

Conclusion.

We have come to the conclusion of this intimate talk. I sincerely hope that what I have tried to tell you will be of great help in your married life. I am familiar with most of the difficulties which confront married people, and I have tried to explain in a general sort of way the difficulties that beset them, so that they may be overcome by those beginning marriage.

This book is naturally intended for those anticipating marriage or those just married, but it is a fact that many people who have been married for a quarter of a century still know nothing about the real way to conduct themselves so that their marriage may be saturated with the happiness which it is their right to have. If such read this book I can only ask them to bear with me in the simple expression of some of the points I have made, and to realize

that it is a book, as its title suggests, for those anticipating marriage. If they will, even now, accept its spirit and bring into their lives the principles I have endeavored to outline, I know that even if they have begun to drift apart they will be able to win each other. After all it is just as necessary for a woman to be able to win her husband as it is for the husband to be able to win his wife. If she, by reason of fear or superstition, or faulty early education, has been handicapping herself by inhibiting emotions which she has felt an intense desire to experience, she will find in this book great help in overcoming her difficulty. At least I sincerely trust so.

With most of such cases the fear of unwanted parenthood and ignorance of the methods that control parenthood exists. Such people should go to their doctor and get from him the instruction they need.

But apart from this point, the idea that the most sacred communion that exists in the world between husband

and wife is in any way wrong, should be eradicated as quickly as possible. It is not only the normal and natural condition of husband and wife, but it is one that makes for the higher evolution of human society. It means the higher expression of love, it means the union of a family as an expression instead of each individual fighting his battle for himself. There is so much individualism in present day society that it should be broken down wherever it is possible to do so. Marriage is absolutely essential to human beings as individual as well as social beings.

The greatest factor for happiness in every married life is the advent of children. A childless family is not an ideal one from any point of view. Children represent the lovers reproduced; flesh of their flesh, carrying on, not only the life blood, but the soul and spirit of their parents. It is the immortality by which human life as it exists today is connected with all that has been and with all that shall be.

Looking at this philosophically we

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